

1708. THE
GHOSTS
OF THE DECEASED

SIEVRS,
de VILLEMOR,
and
de FONTAINES..

A most necessarie Discourse of
DVELLS:

Wherein is shewed the meanes
to roote them out quite.

WITH THE DISCOURSE
of VALOVR.

By the
Sieur de CHEVALIER. K

To the KING.

The third Edition reviewed, corrected, and
augmented in French, and translated
by THO. HEIGHAM, Esquire.

Printed by Cantrell Legge, Printer to
the Vniuersitie of Cambridge.

1624.

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BRITAN
NICVM

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TO MY THRICE-HO-
NOURED KINSMEN, THE

TWO WORTHY KNIGHTS,

Sir and Sir
WILLIAM HARVY, EDVVARD SVLYARD,
of of
Ickworth. Hauley.



NOBLE Knights :
When I had read over
this Discourse, and
waighed the sincerity
of the Author, and
how iustly in taxing his
owne Country, he hath
laid open the errors
of Ours; and not onely
searched the bottome of our corruptions, but
prescribed a dyet and a remedy, both to prevent
and cure their contagions. And seeing how en-
stome and euill example hath misled all sorts,
even of the most peaceable natures, to such im-

The Epistle Dedicatorie.

patience, that almost euery man thinkes himselfe out of fashion, if he be not incompatible; I thought I could not better employ my idle houres for the generall good, then to make this Directory of Honour and Well-living, a freedenizon, and to speake our Countrey Dialect. If I undergoe the censure of a Foole in Print, I care not, my intent is honest: I tooke the paines partly to please my selfe, and to auoid worse occupations: And I am sure that all vertuous and good dispositions will make true vse of it. For the rest, none can wish them more good, then they will worke themselves hurt.

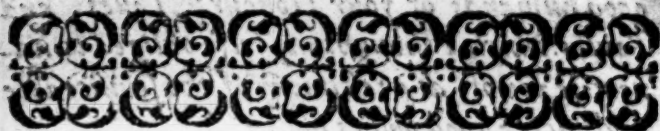
Now hoping (my most entirely honoured Knights) that you are both of this first, and best Rank; as also true votaries to all other noblenesse of mind, I thought it fitting in many respects, to addresse it to you: And among other good causes, for that you are both Linguists, and can iudge of my indeauours; you are in an age, and of an age, fitting to run or be throwne upon these disastrous rockes: you liue at ease, with plenty and pleasure, which may produce effects of hot blood. Be pleased to behold from the Port of your felicities, the stormes, shipwracks, torments, and precipitations of them, that had more false courage then good conscience; and I doubt not, but it will make you both
good

The Epistle Dedicatorie.

good husbands of your Honours, Lives, and
Soules: which I thought my selfe obliged to ad-
vertise you of, as a testimony of the servicable
and sincere good wishes of

Your most affectionate
kinsman and servant,

Thomas Heigham.



*To the Generous and Wel-disposed
Reader.*



Entle Reader, the greatest Commaund or Soueraigntie that a man can haue, is to be Monarch of his owne Minde : And he that is not so, runs from error to obstinacie, to ruine, and to destruction. This Author hath not done like him, who seeing his friends house on a fire; because he would not be the messenger of euill newes, let the house burne downe: but doth (as you may see) ingenuously and ingeniously, piously and passionately (without feare or flattery) re-prooue and instruct both the *King* and *Nobilitie*. By which also all that are wise, and honest, and haue any propension to gaine this power ouer themselues, may attaine vnto it, by learning (in this *Booke*) what true *Honour*, *Valour*, *Magnanimity*, and *Martyrdome* is. You may perceiue that ignorance,

To the Reader.

norance, enuy, pride, and ambition, which are all off-springs of idlenes, were the absolute motiues to all these murthers. And some will thinke that God, by the *Kings* bloody ende, did shew his anger against him for his remisnesse in these preuentions. Giue me leaue then, out of my affection to all that would doe well, to admonish them to shunne by all meanes, this deuouring monster *Idlenesse*, so odious to God and good men. It was one of the finnes of *Sodom*, it is the mother and nurse of all finnes and iniquities. No man can expresse the infinite mischiefes that it hath produced. But because I thinke, the false opinions of many (who hold all employments vnworthy a Gentleman, but gaming, and sporting) doe much hurt, I will set you downe examples, and reasons to the contrary. I haue read of a *Noble-man*, that did so much hate *Idlenes*, that when he had nothing to doe of greater moment, he would make Butchers-pricks, saying, they might happily be vsfull to some; at the least (saith he) they will in the making with-draw me from vain thoughts, idle words, and wicked actions.

There was a *Baron* of this Realme, a very excellent Gold-smith: my selfe haue seene
a faire

To the Reader.

a faire siluer standish of his making. A Knight I knew of an auncient family, that made it his daily exercise to make nets.

Some worthy Gentlemen there are, that are excellent Painters, some grauers, some perfumers, and the like: all expressing generous spirits, and diuine dispositions. For the soule of man is alwaies in action, still imagining or contriuing good or euill; and euery action that is honest is profitable and laudable, and farre from basenes or dishonour. There is no man so noble or free borne, but ought to doe somewhat to the seruice of God, his Prince, or Countrey; and he that can make that his pastime, pleasure, and delight, is infinitely more blessed then other men.

These considerations did pricke me forward to translate this *Booke*, who being not bred, nor aduanced to any vocation of doing good, nor naturally inclined to the faculties aboue mentioned, or the like; did thinke this my best remedie against that contagious disease of *Idlenesse*.

It may be, that Critticks as wel as Christians will reade this *Booke*, and as they doe the holiest bookes of all, will deride and traduce both that and the Author: But *Sal-*

lomon

To the Reader.

*I*ommon saith, It is no sinne, but a glory for a man to suffer iniurie, and that such are to be answered with silence. I doe publish it for the good of others, to serue as a Pilot to conduct honest men with honour, and safety to their iourneyes end; as also vpon the importunitie of some especiall friends of mine. And if I may find that it doth passe with good acceptance, I shall bee encouraged to make further triall hereafter. If not, I will make my future endeauours onely to content my selfe, and remaine

Your wel-wishing friend,

THO. HEIGHAN.



TO MY LORD
DE SVLLY,
Duke and Peere of
FRANCE, &c.

My Lord,



His Treatise of Duells, is not dedicated to your Fortune, but to your Vertue, which is the principall cause thereof. The most part dos runne after prosperitie, I am none of the great number. My eies are onely set upon your rare merit, by which you shine, by which you governe. It is accompanied with felicitie, and fauour. For this regard, the present Discourse (made for the Publique) hath neede of your Fortune: Seeing that the King testifieth so expressely, that he esteemeth your Prudence
and

and Probity (ornaments so knowne, so admired)
you may make it of Validity. Your humour is
wholly carried thereunto, by the knowledge, by
the sensible apprehension of so great a mischiefe.
It shall be a Christian worke, worthy of your
zeale to the seruice of his Maiestie, and good
of the Estate. You shall anew oblige France, doe
not frustrate it (if it please you) of the helpe
which it expecteth from your Vertue in so faire
an occasion. You are inuited thereunto, a man
may say obliged, seeing that you are one of the
eyes of our great Monarchy: You shall get Ho-
nour in this affaire. Faire actions ought to bee
produced without designe of glorie in time to
come: But in doing for the Common good, it is
not unlawfull to encrease the reputation of his
Name. Let your excellent spirit iudge if this
action which is hoped for, will not be a reliefe of
all the others, whereof France hath had a true
feeling. Whereupon I remaine

MY LORD,

Your most humble, and most
obedient seruant,

CHEVALIER.



To the Nobility of FRANCE.



I is long since this Discourse of Duells was made. The Publication hath been hindred for important causes: they cease now, and here it is come into the light. One of the occasions that brought it forth, was the death of two Gentlemen of the Court, who were killed in single Combate, the 3. of January 1602. That raiſhed me with impatience to this worke. They were both full of merit, of Honour, of reputation. I lamented their losse, especially of Sieur de VILLEMOR, whom I knew, whom I honoured for his vertue. Hee feared God, was courteous, wise, charitable, adorned with all Christian Vertues, especially with those, which are altogether repugnant to the last act of his life. The occasion of their Quarrell was feeble,

To the Nobilitie of FRANCE.

feeble, and very little futable to so many faire qualities, as all those of this time be. Their ruine is to be lamented; it is deplorable, the Commonwealth hath lost thereby. They were able to doe a great service by their Valour, whereof they had rendred so many good testimonies, in iust occasions. Their courage was worthy to haue been reserved to some better service, then that which rooted them up. Now my intention in this worke is altogether Christian, without ostentation, without vanity. The end propounded is, that it may serue. It is indifferent to me whether it be pleasing or not: That is not my reach. If it be profitable to France it will be an unspeakable contentment vnto me, it is my onely desire. It was made for you. I speake vnto you with all freenesse. This shall testifie my zeale, and my affection, to your good. Receiue it with a good heart, if you thinke good: I doe not regard your tast which is sicke, but your profit. There is nothing in all the world, for this regard, so rash, so blinded, so transported, as the Nobility of France. Hee that doth not know it, let him come see here the picture. The designe, is the ruine of soule, body, and goods: the action is inconsiderate ambition: the proportions impatience: the lineaments rashnesse: the shadowes false iudgement: the shortnings pre-

To the Nobilitie of FRANCE.

presumption: the liuely colours doe shine by furie, and by despaire. Take heede of it, none haue so much hurt by it, as you: If you know it not, I aduertise you of it. They doe in euery place deride your frensies. They which haue charges and gouernements are protected, and play the Romanes with your furies, doe as they doe, be wise: they fight not, and yet haue neuer the lesse courage. If you thinke to receiue Honour thereby, to be the sooner Dukes, and Pceres, Officers of the Crowne, Knights du S: Esprit, Embassadours, or gouernours of places. I tell you that you are very farre from your accompt; you know not why you runne so lightly to death. At what good leisure you are, to precipitate your selues to so many mischeifes, without receiuing any aduantage, Honour, or profit thereby: either death, the ruine of your houses, or a perpetuall quarrell, be the ordinary frutes which hang ouer your heads. There is all the glory you haue thereby: See if you bee not in great heate: Though you bee not ashamed of your rages, at the least pity the losse of your soules, you cannot doe better. To conclude, imitate them which doe not fight, you shall bee the more perfect. God be with you.



To the Reader.

Courteous Reader, there are some faults escaped this Booke; thou art not to impute the cause thereof to the Author, whose care and diligence both in translating and writing may iustly deserue commendations; but rather the negligence in reading and correcting, the Printer that time being drawne away by vrgent occasions from his more vsuall diligence. Thus hoping thy loue will excuse these faults as thou meetest with them in reading, I cease

*Page. 11. line. 1. it is lost put out it. p. 17. l. 4. for Patroine read Poire
 220. l. 24. for prickings read pricking. p. 29. l. 19. for faire read faire. p. 31. l. 12. for his read this. p. 32. l. 12. for garden read great garden. p. 34. l. 1
 for duely read daily. p. 39. l. 18. for whose fraile read who is fraile. p. 41. l. 1
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 p. 73. l. 4. for would read should. p. 79. l. 23. put out the. p. 81. l. 3. for him
 read thinking. p. 94. l. 20. for phillip read fillip. p. 118. l. 8. for workewoman
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 for this the hand read this hath the hand. p. 134. l. 1. for and contempt read
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 p. 129. l. 27. for be cleare read be the cleare. p. 136. l. 8. for coyling read
 iings. p. 138. l. 8. for her iustice read her Iudgement. Iustice. p. 144. l. 23.
 belonging read belongeth. p. 147. l. 11. for daww read draw. p. 149. l. 13.
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THE
GHOSTS OF
VILLEMOR and
FONTAINES.

To the KING.



Order of the World,
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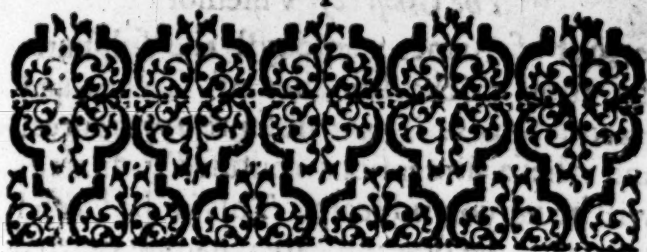
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terroure of Armes; amongst the sulphure, the most thicke smoakes of Canons and Harquebuzes: These obscure apparances, and these dimensions confusedly dilated, will bring you no feare. This is the second time that we doe appeare; hauing quitted our repose to come to procure yours, and by the meanes of our particular harmes, to represent those of France in generall for this Subiect.

You are a King, the light of Kings; an excellent Title, a holy Title. Seeing that Kings be the liuely Images of the greatnes of God, and that Truth (an incorruptible Virgin) ought to be their eldest daughter; we doe promise our selues that your Maiestie (who haue alwaies entirely cherished it, and who in that condition, and a thousand others, haue made your selfe admirable) will not reiect it. Giue then (if it please you) some time from your employments to our holy remonstrances, to our aduise, to our plaints, for the common safetie. Permit vs to speake truely, you are obliged thereunto, by this faire qualitie of *King*, and by Magnanimity, the capitall enemy of vntruth. The Subiect is of the most important and most notable of the Realme, but
yer

yet which regards that, more properly then all therest.

Your Maiestie giues euery day pardons for murthers committed in *Duell*. If wee did respire againe in mortall bodies, wee would craue one of you, which without doubt you would iudge equitable, that is, to pardon vs, speaking freely thereupon. It is a libertie not insolent, animated onely with zeale to the good of the State, and whose motions, doe carry nothing but Obedience and Iustice.

In the time of *Tiberius*, they held their finger on their mouthes: but *Augustus* permitted them to tell him his faults. Hee thanked the Censors, did them good, and which is more, he corrected himselfe. This Crowne hath had no *Tiberiusses*, but many *Augustusses*. Hee which hath begunne to make the most magnanimious Branch of *Bourbon* to waxe greene, and flourish, will succeed as well in goodnesse, and iustice, as in the Scepter. A man cannot speake more mildely of so great a mischiefe. Some haue said of old, that *Kings* must haue words of filke: But in this matter there must bee words of gall, of wormewood, tart, pricking. And what can be said too sharply, too

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boldly thereupon. Euery one knowes, that your Maiestie hath found this miserable disorder of Duells, and haue gone about to remedie it by holy Ordinances, as your Maiesties Predecessors *Henry 2.* *Charles the 9.* *Henry 3.* haue done. Euery one knowes how your Maiestie is displeased at it: Euery one knowes that this violence is produced by the libertie which so long, and so wofull ciuill wars (as haue been these forty yeares in this Kingdome) hath brought, which haue been sponges sucking all sorts of confusions, especially in these last times, the very sinke of times past, and of all humane malice. So wee doe assure our selues, that your Maiestie will take in good part what wee shall present vnto you in this behalfe, seeing that your Maiestie doth desire withall your affection and power to redresse it.

Sir, when any man offends you, he is accused of high Treason, and presently punished, and there is nothing more reasonable. If any Prince of your Realme, or Stranger, would be so presumptuous to giue pardons, he had need bee stronger to vsurpe that Iurisdiction vpon your Maiestie, and so hee should be a Tyrant. If he were weaker hee would be mocked. Yet that is not all, hee should

should be rigorously punished for it. You would bee loath, neither were it iust, that any should encroach vpon your Authoritie: why? because you are the Image of God, that doth represent his greatnes and iustice. The symmetries of his Image, and of his principall Type, ought to be obserued. In the meane time, you giue pardons against the Law of G O D, and Man: against the Diuine Law, for the Commandements doe expressely forbid them; against the humane Law, for as much as it cuts the knot of public societie, and is quite contrary to the order of all the Estates of Christendome.

Wee speake that, which your Magistrates, your Confessors, and all the pillars of the Catholique--romish--Church, are bound especially to admonish you of. It is for your seruice, it is for the common good, it is for the safetie of your soule. Pardon, great King, giue vs leaue (if it be your pleasure) to tell you, Your Pardons are grounded neither vpon Reason, Example, nor Authoritie.

Vpon Reason not at all; nay on the contrary, they doe destroy, and demolish the magnificent edifice, built by diuine Iustice, in all her proportions and dimensions.

Vpon example? In no wise: for no Kingdomes, no Common-wealths, doe suffer these bloody and horrible acts, fitter for the most barbarous heathen, then for them that vaunt themselves to be the most Christian Christians.

Vpon Authoritie? No: all the Ciuill and Canonick Lawes are directly repugnant thereunto; and these were established for the common good.

Let vs looke into the profit of this spirituall madnesse. Let vs enquire of experience what commoditie comes of it to the Common-weale. So many houses desolated, wholly ruinated; so many widowes, so many orphanes, so many lutes, so many quarrels, or rather an eternitie of Quarrels. These are the fruites of this mortall tree, most bitter fruits, and a lamentable tree, which groweth continually by his losse, flourisheth in his winter, and whose greenesse will drie vp his rootes.

There is not almost any house in France, where this marke of the wrath of God is not read in great Characters, in Characters of blood. Nothing but teares, mournfull lights, sighes, and tombes. In what time? euen when all the Kingdome els are at qui-

et.

et. In what age? euen in the most flourishing age of life. For what subiect? For false imaginations, for fantasies. Euery thing is sufficient to make these quarrellers goe into the field, be the occasion great or small. They be like the *Naphta* of *Babylon*, which takes fire as farre off as it is presented. They haue their hearts and spirits full of blood. For a glasse of water, for gloues, for silke stockins, for a feather, for a crabbed looke, for a thing of nothing, they are ready to cut throats. They which haue receiued great hurts, are moued vpon the least change of the time: and these wretches bee prouoked by the least occasion, to go loose their bodies and soules, not knowing how, nor why. Doe they not goe about to kill one another, for that which is not yet in nature, and which they as little know as the day of iudgement? It is an exorbitant frensie. Whosoever would consider all, should enter into a profound depth; one folly hath so begotten others, what vanitie, what presumption, what brabbling language, what brauadoes of ostentation? wherefore is all this good? The words are foolish, and the effects prodigious, we are ashamed to speake it. There haue been some, who ha-

uing their enimie vnder them, haue held their weapon at their throat; and with execrable blasphemies, bidding them pray to God, haue therewithall killed them: what Christian vertue is this? call you this Gentilitie? count you this to be aboute the common sort?

The most eager are lost by these light occasions, many times the most valiant, and almost at all times, the most happy, and most at hearts ease. What pittie? what desolation is this? After so much care had to bring them vp, euen when they beginne to know the light, and then become more worthy, beeing made fit to serue their Prince and Countrey, they root themselues out from the breast thereof, rashly, cruelly, detestably. Men dare marry no more, and they which haue children, will not vouchsafe to bring them vp carefully as they were wont, to make them capable to serue you. They dare send them no more to your Court, that is the *Scylla* and *Charyôdis*, where they perish miserably; the Altar where they be sacrificed continually; the mournfull Schoole, where they find death, instead of learning ability to defend the life of the Prince, for the maintenance of the
Estate.

Estate. France soyled with the blood of her owne children a furious parricide, all horrible with wounds crieth out, casteth he. selfe at your feet, tearing her haire, and craues mercy of you: will you deny it to your Subiects, to your seruants, hauing been so franke of it to your enemies?

Then are you well grounded, Sir: The Pardons which your Maiestie doth so often giue, or to speake more properly, which are snatched from you by such importunitie, bee against the Lawes of God and Men; against the vniuersall order of Kingdomes and Commou-weales. Wee say so often, and not without cause, that is too well knowne. Wee will adde in so great a quantitie: For in one day onely in the voyage of *Savoy*, your Maiestie dispatched six-score, which is monstrous. It is not simply to tollerate the euill, but to approoue, nourish, and command it.

All Diuines with a generall accord, and consent, doe say, that they which die in these miserable combates are damned: a fearefull sentence, and yet true. Your selfe doe say, Sir, and promise that you will make lawes; you doe make them, and renew the old ones; but to what end serue they, if they
be

be not obserued? There be many springs which play vpon this worke, many that haue the honour to approach your Maiesty, doe detest quarrells in word, and afterwards oftentimes are the cause of them, taxing them that they doe thinke are not valiant (we say are valiant) for these follies, for these friensies, extreame friensies. Is there any thing so ridiculous as the subiect of quarrells? But alas! there is nothing so deplorable as their euent.

Here is a strange mistery. This iniustice is acknowledged, and condemned of the most part, and yet if a Gentleman doe not go to Duel, he is despised, he is reproached. If he goes, and escapes the iron, he falls vpon the penne, he must passe through iustice. What a perplexitie is this? What shall become of this miserable man? He hath cut off one head, and out of that arised seauen others. Such a man is much troubled. There is yet more, and that is, that although they know your Maiestie will take order for it, and doe make edicts, yet the report runnes, that your Maiestie doe blame them which doe not fight. This is it, that prickes most. The Iudgements of *Kings* be Oracles, they excite the furics of *Orestes*; no patience but

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it is lost, no consideration retained. What is all this? light and darkenesse, hot and cold. The mischeife is, that vpon the rocks of these contrarieties, many doe rush, and are miserably lost.

There is not any in the world, that knowes what Honour, and Valour is, like you, Sir; none, that makes them better vnderstood, better tasted by discourse, not any that for his owne particular, hath so well practised them, nor so exactly obserued, and so diligently and gloriously acquired the first ranke; and none that makes them lesse obserued, and practised by others in these times. You must of necessitie know the efficient cause of so many disasters. And this it is; the two rare peices, so exquisite and so precious whereof we come to speake, *Honour*, and *Valour*. By the one your Nobility will get the other, which beeing euill vnderstood, doth bring so much desolation, by the meanes of *Valour* so ill knowne, and so brutishly practised. All the world knowes, that the number of your trophies, doe exceed the number of your years. They are excellent tokens of the greatnes of your courage, which hath made you put downe the statues of *Cesar* by so many great exploits.

ploites. There is nothing that your Maieſty can better vnderſtand, then theſe two points, whereof it hath rendred ſo famous testimonies, & ſuch extraordinary proofes. It belongs then to your Maieſty to reforme the diſorder cauſed by them, ſince it knowes them ſo perfectly. You haue both will and power, the one from your clemencie and iuſtice, the other from your Authoritie. Your Maieſtie is mooued thereunto by the knowledge of theſe iniuſt acts, inuited, preſſed, and as it were reproached by theſe fit ſubieſts. Your inimitable clemencie, hath produced inimitable effects: but who doubts of that, which hath made you the moſt famous Prince of the world, and of that which hath ſaued this Eſtate, hauing made you expoſe your life, ſo often, and ſo freely, for the conſeruatiſon thereof. In the meane time here is a bloody diſorder, which continueth and encreaſeth daily. By diſperſing theſe clouds which will obſcure the brightneſſe of your glory, bought with ſo many hazardes, you ſhall conſerue and augment that which you haue worthily gained. The continuance, and perſeuerance, in doing well, be the ſinewes, and reflexions of reputation. It is that which mooues it, it

is that which encreaseth it. And the Tombe onely ought to bee the last line of vertuous actions : what can be imagined more exquisite, more triumphant?

Let vs see the error of men of this time: rashnes put on by all the most brutish passions, concupiscence, vanity, pride, reuenge, enuie, and other furies, naturall to men, they call courage; these are the lime, and sand, but the workeman, and subtill Architect is the euill spirit. That this is true, doe but consider that euen they, who hardly doe belecue a Paradise, who are so well pleased in the world, not knowing any other, and haue such occasion to abide in it, doe cast away themselves without cause, against their owne knowledge, against their iudgement, depriuing themselves of the world, with the blindnesses whercof, they are strooke as with the falling sicknes. And how? by a loose vanity, by friuolous considerations, without reason, without foundation. It is a high secret: we must returne to that which we haue said, that it is the euill spirit which forgeth all these miseries. Doe we not also see these killers early, or late, end their dayes with a violent death? Blood is in the ende expiated by blood,

blood, sinne punished by the same sinne.

It is strange, that making the delights of the earth their heauen, respiring nothing but all sorts of pleasures, not testifying in their fashions, in their speech, in their effects, any apprehension of the estate of soules after this fraile life (we say the most part) are notwithstanding so forward, so resolute, to hazard that which they hold so deare. But if they doe belecue a more happy life, after this mortall, iudge what their end is, what their iudgement, to quit their part thereof, so without purpose. Some say, there is great cunning among these people, that they make subtile shewes, but it falls out commonly that they are countermined by a iust iudgement of God.

Let a man well and wisely weigh the quarrells of these times, he shall see that pride and vanity, are the two great supporters thereof. Are not these excellent markes of a magnanimious courage? The most part doe avowe, that that which they doe, is to aduantage themselves at an other mans cost: a weaknes of iudgement; for if they whom they offend be not in reputation, there is no glory. If they be naughty fellows (as they say) a man incurre a danger

ger to continue in it. After death there is no more speach of that action; if a man liues, the aduantage is not very great, as we will shew hereafter.

They are of opinion, that if they escape they shall be in better estimation with the Prince, and with all others. This false imagination, is one of the mortall poysons which venometh, which bewitcheth their soules, and rauisheth them to this despaire. Here is a wonderfull consideration: Vanitie blindeth them, and carrieth them to Iniustice, feeding them most daintily with a hot throat: this is vanity indeed. If the Prince in the most noble assemblies would blame and despise them, they would stay the torrent of their follies: but it happens, that in the presence of him, and others of the greatest, they praise such actions, tell stories of them, they extoll them, with applause, with admiration. See, say they, how handsomely he hath challenged him, how freely the other iumped with him, and being hindred, after they had giuen their faith not to fight (an heroicall prowesse) see how gallantly they broke it, to goe peirce their carkasses with ioy of heart, without any occasion of quarrell; so they

they do magnifie a thousand wayes a beastly barbarisme, baptizing it with the most specious names of vertue. It is a winde that soundeth within these empty heads, and fills them with false imaginations, which takes away their wits. To be esteemed of the Soueraigne Prince, and of the great ones, is a charming flash of lightening which doth penetrate their soules. It is a magicke which surpasseth all the characters of the *Cabalists*, which dazeleth and decayeth their eyes, and iudgements, and teareth a man violently from himselfe.

We haue called these effects Despaire, and not greatnes of Courage. What will you say of them which do hang themselves, precipitate themselves, poyson themselves, runne themselves through with a rapier, starue themselves? Doe they it not in despiight of death? It cannot be denied, some will answer, that all this, is imbecillity, blindnesse, rage, because the punishment doth not make the Martyr, but the cause of the punishment. It is well said, what difference put you betweene those desperate men, and the others which kill one another without iust cause? you cannot find any in the least appearance,

That

That it is a rage, proceeding from feebleness of iudgement; it may be prooued by a thousand arguments, and especially by the combate of two new *Pateuine Amazones*, who fixe or seauen yeares since, did fight in a list or place railed in for a combate: Oh what an vnnaturall accident? It should bee the *Crysis* of quarrels of this time; *Crysis* sent from Heauen, if France would make it selfe worthy of such a blessing. This History is a shame for both Sexes; but it is a discourse by it selfe. If it be Courage, it is very common, beeing practised by imbecilitie it selfe: if Desperation, it is come by example, and that example is reprocueable and punishable.

Yet there are found amongst the *Jewes*, the *Egyptians*, the *Persians*, the *Greekes*, the *Romanes*, and the *French*, women of qualitie generous, bred aboue the infirmitie of the sex, equall to men, by the fauour of nature; and of nourture. But to shew how vile and abiect this desperate action is, it is knowne that base Porters haue been in the field, with the same ceremonies, vsing like curtesie as they do, that thinke themselues *Samsons*. This doth much extenuate the glory of these actions, which the ignorant

doe so vnworthily exalt.

The Lord *de la Noue*, in one of his discourses, blames *Amadis* for decyphering with a loftie, and as it were a magicke style, a false *Valour*, and *Chymera's* of *Valour*. And some which bee neere your Maiestie, and elsewhere, doe put forward (vpon this matter) things more extravagant and fantastickall, then the tales of *Melusina*, and of the *Roman* of the *Rose*. In the meane time, all the dispersion falls vpon the Nobilitie, which is the basis of the Estate.

Your Maiestie, by your excellent Vertue haue saued your Kingdome, raised it again, and remitted it by the very same: and now that it is in the harbour, your Maiestie lets them suffer shipwracke, who haue helped your invincible courage to take land. All the rest of the Kingdome doe enioy the benefit of peace euen to the beasts: It is one of the praises that Strangers doe giue, with admiration to your Maiesties vertue and fortune: And the Nobilitie, who haue so great a share in so faire a Conquest, (at least the greatest number) are onely depriued of this good, couered with blood, enwrapped in a warre more then ciuill, or rather in many intestine warres.

There

There is more mischief and iniustice in these Combates, then in ciuill warres. Because that in ciuill warres, they flie, they saue themselves, they retire into the forts: in the other, to shunne occasions is cowardize, to seeke out the least is extraordinary Honour. All is open, all is sure, to them that say, They beare not a word but like a Cavalier. That which is done: most commonly in ciuill warres by chance, is done in these combates of set purpose: likewise the ruine thereby is almost alwayes ineuitable. Ciuill warres be against enemies, the other against friends, neighbours, neere kinsfolkes, brothers. In brieft, in ciuill warres there is alwaies some honour for the particular; some profit for the generall: In the other, there is neither honour nor profit, for one or other.

When there bee any quarrells, all the world runnes to hinder the mischief, the King is disquieted with it, his Guard are much troubled. What is all this? It is a very stage-play: for to hinder all these furies, there needes no more but an Edict well obserued. To say that they doe but counterfeite to hinder them, is against experience. To say likewise that the King doth not desire

fire it, is repugnant to his good nature. What is it then? a sencelesnesse, a madnes, which hath seized, and transported the Frenchmen. A sencelesnesse, not to be mooued by the consequence of these follies: a madnes, to follow with so much furie that lamentable way of miserie. From whence comes so great a disaster?

From Pardons, without which all the World indgeth that this wild-fire would soone be extinguished.

The birth of these Monsters, and their increase, bee from the exquisite workes of flatterers, which hauing finely slid, and as it were melted themselues into the soules of Kings, since *Henry the 2.* haue perswaded them, that it is a marke of Soueraignie to giue *Pardons*. It is so without doubt, but they must be conformable to the Iustice of God, who hath established Lawes therein, as is seene by the Townes of Refuge, which were aunciently amongst the *Israelites*; which were for accidents proceeding of ignorance, chance-medley, and other notable circumstances; following which, all Soueraigne Princes may iustly, and with good conscience giue life. But for the *Pardons* which are forged now a dayes, there
can

can bee found no example, either in holy Bookes, or in prophane.

But if they take that for a marke of Soueraigntie, the *Assyrian* Monarchs, *Persians*, *Greekes*, and *Romanes*, were by that reckoning no Soueraignes. The Kings of *England*, of *Spaine*, *Swede*, *Denmarke*, &c. be then no Soueraignes; they haue for all that the markes of Soueraigntie common with our Kings. To giue letters of Nobilitie, of Naturalitie, to mint money, to create new Estates, to confirme them, to leuie impositions, &c. Bee not these faire markes, and well raised? There is no speach of giuing *Pardons* of this qualitie. It followeth, that Soueraigntie is not founded vpon that. What is then her foundation? that the Soueraigne doe depend vpon God onely, and not to acknowledge any man liuing for his Superiour. So he is inferiour to God onely. But how say you to this, Sir? He doth absolutely forbid that, which you permit. God will be angry: we speake it for the health of your soule. And (if wee did conuerse still among men, wee would beseech you, with knees to the ground, to waigh these words) if you take not a better order, God will be angry.

Wee will not speake of Strangers from *Spaine, Italie, Almanie, England, Poland, Denmarke*, who hold the *French* for madmen, and possessed with deuills; and doe speake of the Kings of *France*, (for this occasion very strangely) and which is worse, with too great truth. We alleadge onely your Auncestours *Clouis, Charlemagne, S^t. Louis*, and so many other excellent Princes. A man shall not finde, that they haue permitted these combates of the Nobilitie so ill grounded. And if they haue permitted them, it hath been twice, or thrice, in a thousand yeares, and for very important considerations, onely capable of offence, and to make a distinction of great and small things. The Subiect touched,

1. *The honour of God.*
2. *The honour and seruice of the Prince, and consequently of the Commonwealth.*
3. *The honour, the conscience, and the life of euery particular man.*

It was also a Gordion knot, a quarrell without any meanes of attonement, and a mischiefe without any remedie but extremitie, which ariueth very fieldome: for there is not almost any offence, but may be reconciled. These principall points are so perti-

pertinently deduced, by a Discourse intituled, of *Quarrells*, and of *Honour*, that the Author deserueth much glory thereby, as a man that hath set downe the true, and solide foundations of *Honour*.

If they say, that it is an inueterate furie, because that quarrells haue Honour for their foundation: we answer first of all, that vntill King *Francis* the 1. they knew not what quarrells were; in the manner vsed now adaies; and that *France* before that time, was all heaped with honour, bowed vnder the burthen of glorious victories gotten vpon strangers; when as there was no speach at all, of this mortall contagion, nor any imagination thereof. It had as many magnificent Trophies, as Captaines; as many triumphant Palmes as Gentlemen; and as many crownes of Oake, as simple souldiers; we will marke onely one of those times. When *Charles* the 8. as a winde, a torrent, a thunder, tempestious, furious, piercing; ouerthrew, spoiled, vanquished *Italy*, with so great and fearefull a swiftnes; was there in all the earth a Nobility liketo the *French*? was there any thing so generous? so vertuous? and then there was no speach of *Duell*. We forbear to speake

of all the other ages past, which haue had valiant men, Demy-Gods, so renowned, so redoubted, through all the world, who neuer knew this folly. Secondly, we say, let there be means found to tie vp fooles, and desperate men. There hath beene no fault but in your moderne Predecessors; there will be no fault but in your Maiestie: you haue the cables, and the chaines to stay these frantickes: and how? We haue already told you,

Not to giue any more Pardons.

Yet that is not all. You must make known, and publish throughout the Realme your Maiesties intention: make a solemne Oath before God, neuer to giue any, vnlesse they be conformable to the Lawes of God, as we haue remarked; and let it be a perpetuall Edict irreuocable, and another Law *Salicke* for your Successors. There is yet more, and that is the knot of the matter. It must be made knowne wherein true *Honour* doth consist, and Lawes established therein, and that they which shall violate them be punished, without remission, without exception. Beleeue, it will be very easie to stay the most ticklish; or to speake better, the most hairebrained. Others will be
bridled

bridled by apprehension of the confiscations, and mulcts, which waighes them so downe, that they be constrained to say, That they which die in *Duell*, are in better case then the vanquishers. It is a *Cadmean* victory, a lamentable victory, lamentable for all Christendome; a fearefull marke of the anger of God, and an infallible presage of his vengeance neare at hand.

There are not any, how euill soeuer they be, but would be very well content, that there were Lawes for the point of *Honour*; and that there might be no cutting of throates continually for a flies foote. They dare not speake for feare to be reputed cowards, or that they are prouident for themselves; they incline to the corruption of the time: notwithstanding not any of good iudgement, and truely generous doe esteeme, or feare them the more. It is iustly a worthy recompence for Hypocrites, and euill Christians.

Surely, we must particularly cull out, what *Honour* is, seeing it is the spring of so many mischeifes. Amongst a hundred that fight for this faire quality, there will not be found two that know what it is. An argument of their ignorance, and beastliness,

nes, a worthy basis of such a pillar. They are killed they know not why. We say then that Honour is a quality raised vp, attributed to persons according to the knowledge that is had of their merit. Place is giuen to Authority, and to few, merit to all sorts of persons that haue it. *Honour* is enclosed (as we haue said) with these fowre tearms; God, the Soueraigne Prince, the Countrey, and Vertue: all the rest is but smoake. Let vs see, if in the *Duells* which be so ordinary in France, we can finde these fowre lights, which should conduct the actions of men. There is not one of them. For the three first it is most euident, that such actions are wholly repugnant thereunto: God is thereby grievously offended; the Prince looseth his Subiects; the Countrey her children. Let vs examine Vertue by her kindes, it may be we shall finde it there. Is Prudence there? not at all: Hath it beene her custome to cast men into infinite mischeifes? Is Temperance there? in no sort: cannot she suffer the least prickings, nor command passion? Iustice will not be found there; is it not iniustice to take away another mans goods? To take away his life, is it not infinitely more? Magnanimity, and greatnes of courage

rage is in no sort there. Is not that voluntary, with knowledge, for a good cause for a iust ende? Neuerthelesse there is not any, how grosse, and brutish foeuer, but would haue vs belecue, that in these actions there is vertue, at the least the vertue of magnanimity. We haue shewed the contrary, and will prooue it by and by, more amply. In generall tearmes we maintaine, that in these vnworthy actions there is not any vertue; and doe prooue it by an infallible argument.

And that is, That vertuous actions be worthy of praise and recompence, and haue no need of *Pardons*.

Oh! Ambitious, that slay your selues not knowing why: let vs make a dissection of *Honour*: you dare not deny but it is acquired by Vertue: and that it is her flowers, fruits, and creature. In these *Duells* there is not so much as one sparkle of Vertue, consequently no Honour: notwithstanding let vs graunt to the greife of these sicke minded, that there is Honour. You say, that you gaine it by perill, that hauing nothing ordinary, you carry away this advantage about the common sort. You are very hot. There be a hundred thousand
soul-

souldiers in France that be not knowne, and of whom there is no talke, who haue been at it, and are still in a readinesse to goe to it: So this Honour is very common. If you say it is their miserable condition, or rashnes, that makes them scorne the perill: they will answer you, that it is ambition, pride, enuie, reuenge, and other blind passions that transports ~~you~~. By consequence, it is not a vertuous action, which is alwayes voluntary, and is her selfe, her owne center, and circumference. We will enforce this matter no further, least we recite that which hath beene treated of, by a discourse of *Valour*, made by the Author of the *Ghosts*, it is worthy to be scene: we onely represent vnto you, that you doe altogether abuse your selues, to place courage in so high a degree, (we say, that brutish impatient courage, which distinguisheth not, which suffereth nothing) seeing it is common with beasts. But Prudence, Iustice, and the other diuine vertues which be absolutely necessary, be proper to none but to men, which doe surpasse the common sort. True it is, that this courage, ruled, and limited by the knowledge, and reason, which makes perill despised, is infinitely more rare,

rare, then the quarrells be ordinary.

For one more familiar and sensible prooffe that these Combates be no effects of Vertue, we must consider, that a man neuer comes by these meanes to great charges. Though a man hath fought an hundred times in single Combate, he shall be neuer the sooner Marshall of *France*, or great Master of the Artillerie. The degrees to mount to the holy Temple of *Honour*, be these. To be faithfull to the Prince, zealous to the Common weale, and for that to hazard ones selfe, vpon all iust occasions to present his life to a breach, to a battell, to an enterprise; to shew his good iudgement, his prudence, his diligence, his vigilance, and to haue no other end, but this magnificent ambition, to doe well. It is this that makes a man worthy of fare and great charges. This is a Maiesticall-golden-building, raysted withall his symmetries, which doth dazle, ouercome, deiect, the eies, the forces, the darts of Enuie, Time, and Death. Whatsoever be more then these, doe proceed of euill humours, that remaine of the disorder of Ciuill warres, as from a mischieuous quartane ague, which hath so long shaken his Estate. This short breath yet remaines
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of it, this dulnesse is a remainder of the shaking. The conclusion of all this Discourse is, that there is neither pleasure, nor honour, nor profit, in these so euill founded Combates. Alas ! what is the cause that the savage plants be not rooted vp.

When a man seeth one toyle much, hee iudgeth presently, that it is for some profit, and for a good end. The Nobilitie of *France* casts it selfe out of the windowes, pierceth the walls, swimmeth ouer riuers, violateth her faith giuen, and breakes her guards, without respect of the Royall Authoritie. If a man aske why: it will be said, It is to loose her goods, her life, her honour; to make her selfe miserable, to damne her selfe. None would foretell this madness but a Frenchman.

Thereupon it is said, That the humour of the Frenchman is so composed. Behold a cholericke, and an extrauagant humour. We aske how long since? It hath been so but 45. yeares, or thereabouts. It must be reduced to good sence, and a little *Helebores* giuen to these offended brains: what means is there to correct these Moones? Thou that art so boyling hot, cause three saucers of thy blood to be drawne; (amongst the auncient

cient Romanes it was the punishment of the rash souldier:) if that be not enough, draw fixe. If thou findest thy selfe still in a heate, fast, or else goe into *Canada* to temper this heate of liuer; goe into *Hungarie* to satisfie this fantastick appetite of a woman with childe, and trouble not the feast amongst thy friends.

What shall we doe? Answer they, there is no more speach of *Canada*, Peace is throughout all Christendome. How doe our neighbours? Some take their rest; others doe repaire the ruins of their houses; others spend their time to make themselves fit to serue in the time of necessity; others doe trauell: What shall we doe? That your Auncestors did when they were in quiet: There is wherewith to imploy the time, both for poore and rich.

You are so absolute, Great King, so admired, so redoubted: It will be very easie for you, to make your iust ordinances to be obserued, and maintained exactly (for this regard) so important for the Commonwealth, so Christian, so necessary: seeing they dare not kill Partridge nor Hare without your permission. If this obedience doe proceed for feare of your displeasure, you
loue

loue your subiects so much , as they should expect it much more towards them , then towards sensible creatures. If to be in such a matter carefully, and faithfully serued of your Officers ; may not a man yet hope for the more care in that which is of so great waight, and of such consequence.

The Nobility is the inuincible Rampier of the Kingdome : you are the Head , the other cheife members, which cannot be cut or maimed without your notable losse. If you do not speedily feele it, it is to be feared that your Successours will feele it. Stormes, and strange flouds , will arise , ouerflow: and this great body of France will finde it selfe so feeble by these cruell bleedings, that it will haue no meanes to defend it selfe , no , not to stretch out the arme ; yet for all that , it is the Nobility that is the right arme.

You tell no newes, will euery one say. No man doubts of that , they know well but for the Nobility that France would be gripped in the clawes of the Spaniards , and of other nations , wiser then we. Then is it a great impiety not to remedy it. It is as if a man drownes himselfe; he is plunged in the water , defends himselfe , with feet and hands;

hands, hath already drunke much, but no man runnes after. Though they would remedy it, if they doe not halt speedily, it will be too late. Whilst they consult at *Rome*, *Sagunt* a perisheth.

It hath been remarked, that in the onely March of *Limosin*, and thereabouts, five yeares since, there were dead in *Duell*, six-score Gentlemen, in fixe or seauen monthes onely. How many are there dead since, euen in the same place, which is but a flower of this garden? How many through all the Prouinces? How many to this fatall meadow, to this shamefull and lamentable scaffold for France? The list is not seene, without teares. There haue passed more then fixe thousand pardons within tenne yeares. The number is vncredible: A sufficient number to gaine many battailes vpon the Infidells. An irrepaireable losse, for a whole age; a brutish blindnes, a deuillish madnesse, that all ages past haue not seene; a transport of vanity, which is not knowne, which is not practised, which is not tolerated, but in this Realme: which hath been so long the light of Christians, now the obscurity, the euill example, the scandall.

Likewise strange Nations doe giue to

the Frenchmen, more vnworthy titles, then they doe attribute to all people in particular; whereas the Auncients did taxe them onely of lightnes.

This blame is very due vnto them: yet for all that, blinded with their presumption and vanity, they perswade themselues that perfection hath abandoned all Christendome besides, to dwell with them; wherein there is no likelihood; or else other Nations are altogether depriued of wisdom, which is repugnant to the faire order that maintaineth the greatnes of their estates: or else they haue no Honour, which is absurd: or else they doe not know what Valour, and greatnes of courage is, like the French: which may be seen by the discourse following. Let vs rest vpon this branch, which is for our subiect.

The *English* doe declare, that they haue held all *Spaine* in awe; that by sea and land, they haue left glorious markes of their Prudence, Valour, and Ambition; that hauing but a foote of land, in comparison of the *Castillian Monarch*, they haue constrained them to beg peace: and they doe not fight in single combate.

The *Spaniards* in *Africa* against the Heathen,

then, and many others, doe testifie their high enterprises, and their lofty courages, which carries them to the end of the world; and they kill not one another in single combate.

The *Almanes* are continually at handy-blowes against the Turkes, at whose hands they doe sustaine horrible mischeifes, with an inuincible resolution, as the firme bulwarkes of Christendome; and they doe not kill one another in single combate.

The *Polonians*, and the *Transiluanians* be all red with the blood of the same Infidells, whom they doe duely combate, and ouercome worthy Champions of the Christian faith: and they doe not kill one another in single combate.

For what (say they with a common consent) are the French men good, but to ruine themselves by ciuill warres? But to loose themselves by lamentable and fearefull conspiracies? But to kill one another cruelly against all diuine, and humane right? But to cast themselves into infinite paines, and calamities, by lewd, vnworthy, and shamefull quarrells? Now all that is contrary to wisdom, to true Honour, and to Magnanimity. So that the French be con-

strained to yeild vnto them this triumphant palme, which they may by good right claime, as hauing better deserued it, then they. But how? Frenchmen, you haue your selues rooted it out of your owne hands, by the furies of the deuill that transports you. You haue wrought your shame, and forged the armes, which haue taken from you so many rare aduantages. You should haue a sensible apprehension of these prickings, and despise the rest.

It is towards you, Sir, that all France turns the eyes. It is to you, that it stretcheth out the hands. It is vpon you, that all the hope is grounded. Take order, that a sage prudence, a firme resolution, a iust execution, doe grant vnto it, that which is seene amongst all other Christians, good order, and the obseruation of it. Be pleased to establish Lawes,

That they that shall offend exorbitantly, be punished with banishment; or make sufficient reparation, according to the case.

For these actions are directly repugnant to Christian charity, to humane society, and particularly to the most gentle and agreeable verrue that is seen among men; which is courtesie, whereof the noble mindes doe
make

make a Trophe. To offend another, without cause, of set purpose, is a testimony of brutishnes, or of weaknes of spirit: as the one is worthy of punishment, the other should haue need of a seuerer correction: without doubt, if insolency were rigorously punished, it would bury quarrells, for as much as they doe proceed from iniuries, which be most commonly flowers and fruites of insolency and presumption. This is dayly seene. There be some that haue courage, and haue beene in good businesses, for the seruice of your Maiesty, or elsewhere. But, they bee so proud, that they despise young men, that haue neuer beene in occasions, or that doe not beare the markes thereof. It is the time that hath denied them this glory, and it doth not follow, but that they may haue as much courage, as euery honest man may haue, that is faithfull to his King, and a friend of vertue. For this cause is this contempt to be blamed, yea, worthy to be punished,

That no man may be dishonoured, though he doe not fight by way of challenge, hauing beene offended; or beleeuing it, untill the gouernours of Prouinces, Seneschalls, or others, haue beene aduertised thereof,

of, and haue sought all the wayes to make
them accord.

Some will say thereupon, How? will you haue the Challenger goe and complaine, hauing beene offended, and demaund reparation of the iniury, after the fashion of the vulgar? To what doe you bring him? If you thinke that new, represent to your selfe, that when *Duells* beganne to be practised, they were new too, and brought to a custome by the tolleration of Princes. So we must accustome our selues to this law, seeing it is most iust, most necessary, and that it is the Soueraigne that commands it, who is the Head of Iustice and Pollicie: without doubt, if the first point be well obserued, they will be wiser, and few will goe to the second. But if we meete with insolent people, such as are altogether insupportable, against such, we should be permitted to helpe our selues with all: for they are not worthy to conuerse with men, there is neither Sea-card, nor North, can conduct them. Some will say, there be wranglers, who taking aduantages, will aske in what ranke we doe put them. We answer, that if the contention doe touch the good manners, the conscience, or the Honour of a Body, it ought

ought to be put in the first point. If it bee honest, and that it doth not regard these three heads, we must laugh as others doe, learne to talke, or to be patient: and he that is too weake, shall take some refrigeratiue drugs, or else he must depriue himselfe of the societie of men.

Let them that shall challenge be condemned to die, and let their goods be confiscate.

They are a thousand times more punishable, then those that are troubled, beeing inuenomed by the imagination of the offence. For these there is some feeble shadow of excuse, but none for the other: whether they fight or no, they be alwaies the principall instruments of the disaster. The first motiues be not in the power of man, whose fraile choller and blood, doe soueraignly command him. Being out of himselfe full of blindnesse, he sweares his owne ruine, and vses himselfe like a stranger, as an enemy, as being no more his owne; but his furious passions, and almost alwayes depending more of an others opinion, then of his owne knowledge, and least of all of reason. He is for that time, in some sort excusable. Let men that are wronged, or doe belecue they are wronged, vpon heate

runne to their sword, be possessed, be transported with fury, and goe about to hurt themselves; that is humane, and practised euery where. But if they go to their death, after they haue had time to digest their choller, vpon cold blood, against their own conscience, knowing that they doe euill, that is deuillish, and not practised in any place of the World but in this Realme. From this let vs draw a consequence. The parties offended, are not without blame, and without crime, when they come to such effects: lesse then ought they to be so, who doe execute them not being wronged. This consideration hath made, that since the last Ediēt of *Fontaine-bleau*, no man hath fought with a second; at least, very few: for they haue been ashamed to put in hazard the life of their friend, without any occasion. In fight it is necessary that the blood be troubled. Now this is a beginning to take the *Duell* quite away: the reason, because that heretofore it would haue been suspected, yea a shame, to fight without a second. So your Ediēt, and the knowledge of this folly haue corrected this abuse. The seconds then are taken away as a barbarous thing. The conclusion of this speach is notable.

table. Euen as it hath been a custome not to employ a mans friend in a matter of iniustice and impietic; so may a man accustome himselfe to demaund reason of wrongs, as we haue said. Time brings all, order corrects all, and mischiefes goe vp and downe by degrees.

Let euery seruant that shall carry a Bill or Challenge of defiance be hanged.

When they haue been ashamed to lead their friends into the Churchyard, and to employ them, they haue recourse to the bill of defiance. If the remedie that wee propound be not sufficient, there is no need to seeke any other.

Let them that shall fight in Duell be degraded from Nobility, and them and their posteritie declared infamous: let their houses bee rased, and their goods confiscate. They that shall die, let them not be buried, but drawne through the streetes, and then cast vpon the lay-stall, the common dunghill of a Towne.

There must be these strong sluices to stay the ouerflowing of these violent torrents. For extreame mischiefes, extreame remedies. The example will bring feare to generous soules; and apprehension of the ignominie

minie for their name, and for their houses, will preuaile more with them then death. So in a certaine towne of *Greece*, the women transported with a deuillish madnesse, did hang themselves so strangely, that they knew not how to remedie it. They deuised to make them be drawne after their death starke naked through the Towne. This villanous and infamous spectacle, stayed the despaire of others.

It were very fitting that Fencing were forbidden.

It is the mother of pride, of rashnesse, of vanity, for them that haue more force, or disposition then others, or both; and makes them (with hope of grace) more outragious, and more insolent. For ought else it is vnprofitable; for a man is neuer helped thereby in Combates, in troupe either against strangers or his owne. Yet it may bee vsed for an exercise as Tennis, and such like, and would doe no great hurt, if the order which we propound were obserued.

It is well enough known, what mischiefe this exercise hath brought. The Fencers at *Rome*, desperate men, condemned men, made the people sport with the losse of their liues. These new Fencers make the
enemies

enemies of the Estate merry, and make the people of France to weepe. They are full of winde and smoake with these great words, to ward, to shift away, to enter, to plunge, or thrust farre into, to incartade vpon the left foot, to digge into, to freeboote. They thinke all the world are indebted to them. Can there be any thing more weake, more impertinent?

These, Sir, are directions that we thinke fit, to smother quite this wicked monster, if they be well obserued, with denying of pardon, and other lawes necessary, which your Maiestie can much better establisth, assisted with the Officers of her Crowne, and other Lords of her Counsell.

They that dwell neere the violent fall of waters from the riuer *Nile*, doe not heare the noyse; and the wife of the Tyrant of *Syracusa*, perceiued not the default of her husband: the one is an effect of custome, the other of ignorance. And a pernicious habite, for want of iudgement, hath made the French deafe, and obstructed, without reason, without sence, like frantickes, like them that haue the Lethargie; not willing to vnderstand, not able to comprehend the deplorable estate that vanity hath brought them vnto.

The

The Frenchmen be worse then the Heathen in time past. They sacrificed euery yeare to their gods some humane creature: these doe sacrifice many euery day, to their blindnes, and to their furies, which they hold for their god. They did it to appease their anger: these doe it to kindle it more. They did it for the conseruation of the publique: these for the ruine of it.

They are more sauage then the sauages of *America*. They eate men, but they are either strangers, or their enemies: these kill themselves among themselves, kinred, neighbours, friends, conuersing together; and then are eaten by confiscations and mulcts. They doe it, not knowing the mischief; these doe it, knowing and reproofing it. They doe it vpon some cause; these doe it for the winde, for a shadow, for imagination.

They that doe wickednesse, hide themselves, seeke darkenes: and the French committing execrable murthers, for which there is neither Diuine nor Humane ground, doe runne vpon the Theatre, in the sight of the Sunne, before the house of the *Flower de Luce* to sacrifice themselves, to the end that the wicked fact being more manifest, more

exemplary, may be more scandalous, and consequently, lesse pardonable before God and Men. This is to cut a purse before the Prouest, to coyne money in open market, and to serue as a false witness before the Magistrate. In a word, it is properly to mocke God and their King.

Who be they that precipitate themselves by these mischieuous occasions? The creame, the quintessence, the floure, the suttle of the suttle; they that tearme themselves of the race of *Iupiter*, who despise all the rest as the lees and the mire; and discourse so hotly of Honour, of Vertue, of Reputation. But yet such as are the most firme, and most necessarie pillars of the Estate. This is extrauagant. Yet they are oftentimes those, who haue reason to content themselves with the reputation which they haue bought by a thousand hazards, in iust and lawfull occasions. Yet for all that, they cast themselves with bowed heads, vpon these which they embrace with passion, as if they were furnished for Honour; whereas they should enioy that which they haue acquired with so good assurance. They do like *Æsop* his dog, they leaue the body for the shadow, the solid glory for that which
is

is fantastickall. They likewise runne the fortune of *Ixion*, who in stead of *Iuno*, had to doe with a cloud. In the end, all these proud vanities bee reduced into clouds of vanity, and most commonly the miserable wheele of shame and losse remaines with them for a full recompence.

We are simple shadowes, and cloudes, that haue no disguise. Your Maiesty will not be displeased, Sir, that we speake without flattery; you neuer loued it. They doe not often tell Kings the truth. It is with that, as it was erewhile with your treasure, when as fifty came to five. They disguise it. They plaister it, before it hath passed so many hands, so many conuerts, with a lie, with passion, with cunning; you haue nothing but the shadow. Flattery is a mortall plague, cheifely in a man of state, that is in credit with his Master; such a one neuer speakes true. A coozening of greatest consequence, and worthy of punishment. These parasites, are very pernicious. We then that haue nothing but simplicity will speake truely.

They call the Kings of France most Christian; ô excellent, ô venerable title! It surpasseth the magnificence of all the Diadems,

dems, and *Thyarus* of the world. This Divine title hath beene attributed, for some great causes, to your auncient predeceffors. They had well deserued it. But the disorders, the Eclipses of ciuill warres, haue much shaken, and much obscured the foundations and light thereof. Among such a prodigious multitude of arguments, as strangers aleadge, this holds the first ranke, that the Nobility is abandoned to butchery by the Prince. It is true (as we haue said) that your Maiesty haue found this disorder, and many others, which it desireth to take away: It is your Maiesties greatest ambition. What marke is it (say they) of most Christian, to suffer such impieties? This is the shamefull reproach, they giue to all France.

They be miserable sacrifices, that you offer daily so freely to death. Is it not because you are more ashamed of the censure of mad men, who haue put dreames and giddy conceits, for principles of *Honour*, then for feare to be rebells to God? You would not doe that for his glory, which you doe for the opinion of braine-sickemen. You would not for that suffer a scratch. And you are paid according to your deserts:

deserts : For after your death, the most part of your inward friends, and euen those, who in appearance doe fauour so wicked a custome, doe make a conscience to assist at your funeralls, to lament you, to speake of you: yea those, who the next day after, would hazard themselues for as feeble an occasion. They lift vp the shoulders, turne the eyes, knock with hands, and feet, grieving and deploring this end. You are to feele eternall punishment, and you make your memorie also infamous to posteritie. Had it not been better neuer to haue seene light? You are farre from your accompt, if you belceue that your name is thereby more famous, or more illustrious. If you knewe the iudgement that they make of your end, you would die yet an other time. Some doe attribute these effects to enuie, others to reuenge, others to a foule and furious passion of loue: the most part, to the hope to remaine victorious, by the aduantages of naturall force, or dexteritie: some to the hope to be hindred. There is no mention of vertue in these actions. How abiect, how shamefull a thing it is? And all men generally speakes of them, as it were of dogs and beares that should strangle one another.

other. Is it not a triumphant Epitaph to celebrate the last effects of men? what men? Such as thinke themselves aboue other men, by brutish comparisons? Proude soules, mad soules. If you could againe request your bodies, how you would despise these actions, how you would be offended with your selues, how you would hate your false iudgements, and your abominable resolutions. No man praiseth you after your death, no man esteemes you, few bewailes you, if it be not in consideration of the losse of your saluation; and then you are alwayes blamed, for beeing so irreligious. If such an action were vertuous, the Historiographers would make volumes thereof, would praise you, would exalt you; you should finde *Homers*, and *Virgils*. But alas! your history is, as of people lost. If any bewaile you, it is as of damned soules. (These words should be an earth-quake, for these miserable quarrellers.) If any write your accident, it is for an example of terrour in time to come; a mirrour of temerity, and of the corruption of the age; a testimony of the wrath of God, and not to approoue, much lesse to exalt so execrable a folly.

You that be vpon the bloody Theatre of

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France:

France: in danger euery moment, to represent pittifull tragedies of your selues, consider this: Euery thing is done to some end; euery ende is profitable, delectable, or honourable. Let vs see for your contentment, what ende they propound to themselves, that hazard themselves, without iust cause in *Duell*. If both remaine there, men presently play vpon this great string. It is for their finnes; it is a iust iudgement of God. If the one die, and the other remaine conquerour, let vs exactly calculate, the honour and profit that they reapethereby. For him that is dead, there is none of these three ends: Let vs enquire of the conquerour, if he doe better his condition thereby? He answers, that he is forthwith in danger of his life, executed if they take him; in the meane time condemned, proclaimed, hang'd in picture. What a hard thing is this to digest? he must haue recourse to his Soueraigne; the onely remedy is a *Pardon*. He must haue it whatsoeuer it cost, with so much toyle, with so many submissions begging the fauour of great ones. He must passe it with so much feare, with so much disquiet, with so many difficulties; it is the true image of hell. They
that

that haue passed through the examination of Father-Confessors of the redoubtable *Selletta*, would sound you out a lofty word thereupon. This is not all; he must haue wherewithall to passe it. There bee the greifes: For this effect, the costs, and the mulcts, be another kinde of *Duell*, another cut-throate. From thence proceedes the totall ruine of houses. With all these punishments, there were yet some forme of respite, if the roote of the mischeife were pulled vp. But for a heape of glory, and felicitie, there he is all his life time, with a quarrell vpon his armes, against the kinred of him that died, a mortall and irreconcilable quarrell. For all this, by tract of time, there is some remedy. For that which is the most important, there is none at all. The cruell torture that buristeth his soule, by the continuall representation of his offence, receiueth no condition. What Goblins? what tortures? what goate? what Minotaure?

But if such a one be puffed vp with vaine-glory, for that he beleeues that men doe hold him for a man of courage, they shall tell him, that that aduantage is very common (as we haue shewed.) But how feeble

is it, how shamefull, hauing regard to the foundation, which is nothing Christian? Notwithstanding he that would yeild something to his opinion, a man might tell him that it is a glory dearly bought, and as it were to take vp at interest, a hundred for a hundred. There is then the pleasure, there is the profit, there is the honour that he reapeth of his hazardes, and vnbridled ambitions.

For him that is dead (as hath beene said) there remaineth to him no shadow of good; his reputation is extinguished with his life. It continueth but to be odious, stinking, and execrable. Ah! how this is to be considered: For he that dies for a faire subiect, hath comfort for himselfe, and leaues comfort to his posterity: why? because his memory hath a sweete sauour. They bee more excellent and durable images, then those of *Phydias*. Oh! how precious be these old sayings; oh! how rare they be! They say he was an honest man, a vertuous man, fearing God, louing his Prince, and the Common-wealth; that he died in the bed of Honour. Such a one liues in the tombe in despite of death; his Vertue speakes within the dumbe silence, ex-
alts

alts him, glorifies him in the midst of forgetfulnesse, euen in the cold dust. They hold another manner of language, of them that are lost in *Duell*. What blindnes! (saith euery one) what rage! how impious a thing it is? how detestable? A notable consequence ariseth from this Discourse; that is, That there is some honourable death, that a man ought not to shun although he could.

To vnderstand this, we must consider the speech following, in presupposing this maxime: If they which fight in *Duell*, did beleeue they should die there, a man might well say, they would not goe thither. Imagine then, that two men of great courage be in presence, their weapons in their hands kindled with fury, respiring nothing but blood; that a man whom they both know to be an excellent Soothsayer comes in the way, and saith vnto them, You shall die both at this conflict, and the profit that shall redound thereby, is, that the Commonwealth shall loose much, your houses shall be desolate, your memory detestable. There is likelihood that they beleeuing these words, would bee appeased, and shake hands. But if these magnanimious men, were in an army neere *Henry the 4.* the glo-

ry of Kings, and great Thunder of Warres; and that he himselfe should come say vnto them; My friends, thinke with your selues this day must be the end of your dayes. But in truth, it shall bee the sauing of your Prince; on whose life dependeth the conseruation of this great Estate. No man doubts, but that generous men would bee the more enflamed; but they would bee all possessed with a laudable impatience to bee grapling, to produce such an action, so vertuous, so glorious. Moments would be ages vnto them. They would be like *Antheus*, touching the earth; they would take new forces: they would be all trasformed, body and soule, into heart and ambition; and the feare of death would haue much lesse power ouer them, then the desire to make themselves famous to future ages, inuited, forced, by the consideration of this act, pleasing to God and men. They would thinke themselves very happy: it would be Scepters, and Crownes vnto them; for as much as the end is holy, and profitable, and consequently honourable, as beeing a perfect worke of Vertue. They will say, that there will be found no plenty of these faire soules. It is true. But there would bee found amongst

mongst the Nobilitie of France, some that haue *Horaces*, *Scevolaes*, and *Curtiusses*, as well as the auncient *Rome*. So we conclude, that there is some death very honourable; that is to say, That which serueth to the glory of God, to the honour and profit of the Prince, and of the Common-wealth. Now the end of them which goe to *Duell*, without lawfull cause, is simply to satisfie their passion, to reuenge their particular iniuries, to content themselues. It followeth, that that is not onely blameable, but also worthy of rigorous punishment.

In this the Prince should know, that such combates doe absolutely derogate from his Authoritie, for as much as it belongs to Him, or to his Magistrates, to doe reason for offences; for which, the violent satisfaction is not permitted to particular persons in any Common-wealth well polliced.

They follow these steps, & the mischiefe groweth insensibly, and of such a fashion, that in the ende, all Diuine and Humane Lawes shall bee banished out of *France*. They fight in *Duell* for the seeking of marriage, for homages, for sutes, for precedence in Churches, in politique Assemblies; in the end, for all sorts of differences. This

is daily seene. So did in old time the *Scytes*,
So did the *Tartarians*, people without faith,
without God, without humanity. If this
continue, we must speake no more of Iustice
nor of Pietie. All *France* shall be a *Chaos*, a
denne of theeues. So we see a generall sub-
uersion of all Orders. No man contains
himselfe in his own iurisdiction, the stormes
whereof hath ouerthrowne all. They be so
execrable before God, that since they haue
been tolerated, there haue bin seen nothing
but prodigies in *France*. Before the *Duells*,
was there euer seen blood so horribly shed
as hath been since? The Sunne hid it selfe
thereat, the Earth mooued at it, and the
Sea stayed the course thereupon. Was it e-
uer heard that a great King, most great,
most magnificent, had been driuen out of his
house, and afterward murdered by one of
them that daily preachet peace? Waigh
this well. From the *Duell* they come to the
contempt of Lawes, and Orders; from this,
to contemne the Soueraigne; then to con-
spire against the Estate; and after that, to
attempt the sacred person of the Prince.
The reason is, because ambition, accustomed
to blood, becomes a sauage beast, which
hath neither bounds nor limits, hauing no
other

other moouing but it owne extrauagant desire; and then soone or late, God doth chasten the Princes which doe suffer such mischief among their people. This consideration ought to be graued in letters of gold, in the hearts of Kings.

That it is true, that *Duells* doe thrust the French to conspire against the State, we will alleadge (among so many lamentable examples) but onely the last complot, which constrained your Maiestie to goe take order therein. Is it not better (say they) to die in a Ciuill warre, going about to aduance and dignifie a mans selfe, then to kill one another foolishly euery day, without any hope of a better condition? So likewise, all the rest doe enioy the benefit of peace, but we. Ah, wretched men! you spit against heauen, you enterprise against your naturall Prince, to whom you doe owe all. Ye perturbers of the publike rest, where is your iudgement? To contend with this excellent Monarch, so long a time in possession to destroy his enemies, there wants nothing but his presence, to put all at his feet. It is the fable of the *Pigmies* and *Hercules*. Who be the chiefe of your side? what bee your meanes? The *Duke of Savoy* saith,
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Luke-warme water to a scalded cat. The *Arch-Duke* hath a sute in hearing, which is not ready to be decided. The *King of Spaine* with his faithfull Counsell, takes the height of the *Astrolabe*, and attends an other season. The wise and magnanimious *King of England*, holds his finger on his mouth: who should be then your Captaines? And put the case, that they that call themselves friends of *France*, would put themselves in collar, what should be your meanes? what Townes, what Comminalties would assist you? They will tell you with a cōmon consent, that they will not eate of it. They sweat, and pant yet with trauels past. Likewise your designes haue had as much vanity, as iniustice, and presumption. Now all these pestilent feauers be growne, by the iniquitie of *Duells*, which makes their courage barbarous, and accustoming them to blood, makes them enemies of humane societie, and consequently of all pietie.

Doubtles your Maiesty, may very easily take away these pernicious and deplorable confusions. Would your Maiesty make it selfe culpable of so much blood shedde, for want of making obedience? They meddle with an imaginary Honour: Is it not in the Soue-

Soueraigne Prince to make this error knowne, and to take the Honour of his vpon himselfe? Belongs it not to the head to guide the body, when as from the conduct of the other members, a man can expect nothing but miserable falls. When as the resolution of your Maiesty, to giue no more *Pardons* shall be knowne, and published, (we say a zealous resolution, with a solemne Oath before God) there is no man will dare to importune it: when you are displeased, they dare not looke vpon your cabinet doore, they dare not breath within your Chamber, they dare not so much as imagine that there is any thing to say to you although it concernes you. From whence comes this humble respect? From the Honour that they beare to your Vertue, which they reuerence, acknowledging it, for that it hath conquered, saued, and relieued this Estate. Behold the sweete fruits that Vertue brings, that faire tree of life: But after that your Maiesty hath made Lawes, they goe and humble themselues, they cast themselues at your Maiesties feet, they presse your Maiesty, and your Maiesties nature which is gentle, (not regarding the consequence) is very often carried away

way, at the prayers of such a one as is sheltered from blowes, and hazard. So your Maiesty doe breake the precious tables of your iust decrees, or rather of the decrees of heauen. To let ones selfe be vanquished, at the particular importunity of iniust supplications, which absolutely doe import the Commonwealth, and to haue the magnanimity, and clemency of *Henry* the 4. who hath subdued, and restored this Estate, is incompatible. That cannot agree. To derogate from ones owne ordinances, is like *Penelopes* webbe, and the Castles of sand, which they saine to be done, and vndone, vpon the sea shoare by little children. It is to be alwaies beginning. So the authority of the Prince is despised, and all good gouernemen ttroden vnder feet: likewise they say aloud when they publish them, that it is for foure dayes. The importance is, that the King must answer for all: and that should awaken them that are most drow-sie.

What must hee doe then? let him be firme and inflexible in these ordinances. There must be none, if they be not iust and equitable. If they be so, they must obserue them exactly. Two or three examples after
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the publication of them, will stay, will extinguish these spoiles, these fires which haue ouerthrowne, which haue consumed the faire polices, and the good customes of this Realme. A worke worthy to blot out a multitude of sinnes; a ladder to climbe heauen, a triumph which will make all your fore-passed Victories to shine, will re-advance them, and be as it were a second birth vnto them.

Two moneths after a rigorous obseruation of your Edicts, there will be no more speach of quarrells. It was seene by experience, after the publication of that which was made at *Fontaine-bleau*, that they stayed foure moneths throughout the whole Realme, and not a man budged. Nor one durst sound the forde, for feare hee should be lost, and serue for an example. They kept sentinell, to see what would be the crackes of this threatening thunder. Folly slept: what a notable thing is this. The first desperate man that hazarded the packet, hauing obtained his pardon, opened the doore of the Temple of *Ianus*, which had been shut foure moneths; whereby entred greater disorder, and more fearefull then before: on the contrary this exam-
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ple alone, this only bleeding, so seasonably, would haue kept all this great body from a pluresie.

Quatrells beeing taken away, your Maiesty should be at rest, and not in disquiet, as it is so often for furious folkes. Strange Princes haue a great aduantage ouer your Maiesty: They be dayly busied to know what victories their subiects haue had vpon the common enemy of the faith, or against the particular enemies out of their Dominions: And your Maiesty is in a continuall alarum with your owne subiects, who are alwayes ready to fight, at feasts, at dauncings, at play, at hunting, yea euen in the holy places, presently after they haue receiued their Sacraments. O malediction! and wherefore? for spiders webs.

Your Maiesty is brought to a meruailous seruitude: it may redeeme it selfe, by making her ordinances to be punctually executed. The apprehension of punishments will stay them, and there will be none so desperate, to put themselues into an infinite Labyrinth of miseries for a fantasie of honour. If there be any (as hath been said) he shall serue for an example. Is it not better to cut off an arme, then to let all the Bodie perish?
That

That shall not be rigour, it shall be clemencie; it shall be the most high, and most profitable Iustice that can be imagined. The great ones (whose counsell you shall haue taken to make good lawes) seeing this holy resolution, will be ashamed to sue vnto you, to destroy that which you shall haue built by their owne iudgement. If they do importune you, they shall be worthy to be denied, and that deniall shall deserue the glory due to your vertue. But how? would they dare to presse you to doe that within your Realme, which they would not suffer in their owne houses?

Knowing and detesting the malediction of this custome, if we could returne, how happy should we be, to offer our selues in sacrifice for all France; and that your Maiestie would put vs to death vpon condition, that that which we propound might be exactly obserued! How glorious would this curse be? to giue two liues, to saue so great a body. It would surpasse all renowned deeds, both auncient and moderne.

But if the death of some few seem cruell, we say it is reasonable, that a small number should bee sacrificed for an infinite: some must necessarily suffer for the publique. It
is

is to preuent a thousand inconueniences. Your Nobilitie is wholly diuided by means of quarrells. If your Maiestie had occasion to raise armies (as it may ariue) let men iudge what mischiefes would come thereby. At the meeting of the friends , kinsfolkes, and allies of them which be daily killed with the homicides. What coyles? what outrages? what furies would there be? By this counterpoise, a man might know, that it would bee a very Christian pittie, to cause so great a gain by a little losse. If your Maiesty do not redresse these disorders, we must neuer hope for it. This worke with many others, is reserued for your goodnesse and good fortune. Alas! for so many Gentlemen as die in France, there are made so many bone-fires in *Spain*, and amongst the other enemies of the French name. They set vp their Trophies with your blood, they build with your ruines, and make themselves great with your losses.

We know with all the world, that you are not a *Nero*; you haue pardoned euen those, that haue attempted your owne person. It is certaine that you neuer loose any one of yours, but you haue great sence of it,

it, above all you are sensible of the losse of them that haue hazarded their liues to defend yours, and to maintain your Lawes. That is not enough, you must not stay in so faire a way. What is to be done more? to make it appeare by the effects, which doe speake of themselves.

There be certaine laughers that fight not, who lets escape this saying, that there is no hurt to draw blood from a body full of euill humours. It is the most caniball and bleeding maxime of the world. Which sauiours with a full throate the Democrasie of the *Switzers*; an impious maxime, and full of ignorance. Impious, for it is against all Lawes, diuine, and humane. Full of ignorance, for as much as it is not onely the choler, and fleame that goes out, it is the good blood, let vs say the best oftentimes. They answer, that quarrells arise commonly from the rash, and insolent; and that modest men who vsually are most valiant, doe not begin them. It is a worthy objection. Is not the world fuller of fooles then of wise men? The French Nobility who accompts *Valour* her *summum bonum*, is she not as ready as a flash of lightning? It comes to passe then that the peaceable, by

being in company, either for that they are friends, kinsfolkes, allies, or neighbours, be wrapped in these disorders: not of their owne motion, but by the instigation of others. So the good blood, is mingled with the euill. It were a high secret to know how to separate them. No Alchimist is capable of it. See, how France is wounded, and torne with her owne hands; behold how she fills her selfe with desolations; in such sort, that there is not a house in this kingdom, exempt from one of these two miserable scourges, or from both together; from suite, or bloodshed. A lamentable thing worthy of commiseration. But who craues the remedy, which is denied him by an euill destiny; what meanes is there to abate these fumes, to temper these dogdaies? We haue said it so often: good Lawes, and well obserued, to busie and content great mindes, and to imploy them. There be many iust occasions, and faire meanes enough.

Let vs now consider the euent of our misery, and let vs waigh the good that comes of it. Ah! how remarkeable it is: the faire schoole, the fearefull example, God hath shewed in this prodigious effect, two things worthy to be noted. The one, that
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he is iust, and true, in that which he hath said: Who killeth, shall be killed. Alas! we had rooted out the soules of others, from their bodies, with an vnermercifull iron, against the Law of God; and we haue beene punished by our selues, by the same wayes. Iudges, and parties, executioners, and criminalls, infringers of mens repose, and in danger to be deprived of the heavenly rest. The other point remarkeable is, that it must be a vowed by force, that nothing is so detestable before the Maiesty of God, as the *Duell*, as it is practised in this Realm. Oh iust, oh admirable, oh redoubtable iudgements!

Doe not you enter into this consideration? Yes, you doe Sir: it penetrates all your soule. Though you did not, yet should you cast your eyes, vpon this lamentable vessell your Nobility, peirced from ribbe to rib, which takes water at all sides, which perisheth by little and little, in all mens sight, ready to make a pitifull shipwracke. The heart cannot faile, but the other members must be without force, and all the world knowes, the inuincible heart of this great Body cannot be subdued, but by it selfe. You are the Head, you are the eyes, succour

this noble part, which beeing weakned by so many conclusions, by so much losse of blood, you can haue neither moouing, nor light, nor conduct, nor vigor against the mischeifes, which grow so often within the entralls of this Realme, nor against them, which may ariue from without.

Whosoeuer will narrowly marke to what a brutishnes the furies of the French are mounted, he will tremble in the soule, he will finde himselfe turned topsie turuy, quite out of himselfe. When they speake of causes, which doe engage to *Duell*, they confesse that according to God it is damnable wickednes, and yet for all that they goe to it. So as to practise Honour, as they doe in these dayes, it is iust not to be a Christian: to make a glory of homicide is to loue Vertue, to heape vp whole families with misery, with desolation, it is to be a light of men: to conclude, it is to be the image of all gentlenes, to know well, how to efface, without cause, from the world the image of God.

They that haue the dropsie of pride, that are puffed vp with vanity, and ignorance, will say this is spoken like Diuines. In the estimation of this age, it is an ill argument,

ment, to alleadge God, or to be a Christian. That is too stale. Supporting our selues then with the reasons of the world, we say (to them which had rather be beasts then men) that such combates are not only against the Lawes of God, but against all Humane lawes; not onely of Christians, but of Infidells, which are now, or euer haue been. *Affyrians, Egyptians, Persians, Medes, Greeks, Romanes, and French.* We goe further, and maintaine, that this confession (that that which they doe is euill according to God) is not only impious and execrable for Christianitie; but is also agreeable to the auncient *Romane* heathen, who had mystically made two Temples; the one of *Honour*, the other of *Vertue*; with such industry, that they could not enter into the Temple of *Honour*, but by this last. Now among them, the principall, the highest, and most triumphant *Vertue*, was, the reuerence of their gods. Is not this then a blasphemy, worthy of all sorts of punishments. For the consideration of God beeing taken away, may there be had any *Vertue* among men? It is as if a man should boast of his soundnesse, and confesse himselfe a leper. From all this doth arise a necessary consequent:

That true Honour cannot subsist without Vertue, which is his sprout, his root, his body; as the other his branches, his flowers, and his fruit.

Our pitifull accident deserues to be culled out by particularities. Enuy, reuenge, and other loose passions, whereof we haue spoken in the beginning, naturall to man, and borne in his owne Territorie, were not the principall organes of our mischiefe. There was no enuy; we were neither companions, nor neighbours, neither were wee acquainted: desire of reuenge there could not be, choler must be first exhaled; there were blowes giuen on both sides. What is it then? This effect is worthy to bee digested. We were both of vs peaceable, shunning quarrels, detesting them, bearing both of vs a perpetuall remorse, a worne of conscience, for those we had formerly had, knowing the euill we had done, and repenting of it. Yet for all that, a choller, not of set purpose, but by chance-medley, hath caused our death. How?

By the consideration of Lawes, of a false Honour, against our knowledge, against our conscience.

It is then this weake imagination that hath

hath depriued vs of the light. Here is the great secret which ypholdeth so many calamities.

The circumstance following, is to be considered: The play at Tennis makes a man impatient, and rash; an ordinary choller should be excused almost in all persons, in such exercises. We should also pardon a choller, which is vsuall with all them that be wronged; or that doe perswade themselves they are so. The one thought he had iudged well, the other beleued the contrary: the one in passion with the play; the other (though without passion) yef deceiued it may be, by his eare. This was accordable: The foundation thereof was so feeble: It was for a thing of nothing. Let vs examine this. A third, which should haue brought a plaister, brought a sword. This is the second piece of our misfortune.

Which concludes; That the office of Challengiers, is a most wicked and damnable introduction.

Our choller met with this fatall commodity; without which, we had presently bin at peace. For this first motiō it is most common: they doe vse it euery where. They be miserable characters, and imperfect seales

of humane weaknes. But this being appeased, and the first brunt qualified; to haue a third, which should haue brought water, to cast brimstone into the fire; to haue a third, which should haue serued as a barre, to be a furtherer of the mischiefe; to haue a third, which should haue bin the rampier, to be the key to open the gates of death? being not wronged, neither hauing any part in the accident: it surpasseth all the impieties of the heathen. This blindnes is followed with an other. A man dares not hinder his friend, for feare to doe him wrong; to what end will a man reserue the testimonies of a good will? to what faire occasion? But all these edifices built vpon foundations of error and vanity, what can they be but pure folly?

They say, We must not iudge of right or wrong by the euents. They are most commonly as letters sealed vp for the spirit of man; notwithstanding in this, the iudgement of God is very manifest. There is a man, charitable, discrete, sincere in all his actions; in a word, the very modell of all Christian vertues: The generall blindnesse, as a throng in a faire of insolent people, thrusts him forward, and carries him to the
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combate, against his intent and desire; he himselfe blames and condemnes his owne action: Heauen sees his heart; a man would thinke that such an one would carry away the victory. There is he destroyed, there rooted out from amongst men, as the most depraued. Ye curious folkes, that goe diuining into the Centre of most profound secrets; seeke not the cause any where els but in the Iustice of God, who hateth and detesteth these wicked ambitions. Our example should make the haire of all them that are possessed with diuells, to stand vpright, who cast themselues vpon death so desperately. This lightning should dazle, astonish, and ouerthrow, the eies, the hearts, and the designs of the most enraged. For seeing that the best doe die there, what should they expect, whose life is wholly infected with malice and impurity?

God said to *David*, *Thou shalt not build my Temple, thou art a man of blood.* Strangers (oh great King) some yeares since, doe accuse the Kings of *France* to be such, because they doe suffer these accursed combates. They speake it aloud in publique, they aggrauate this tolleration, some pittying it, some laughing at it. These iudgements,

ments, these motives cannot be prevented, but by taking the cause from the effect. Be pleased then to efface and root out this opprobry, this scandall: disperse these fearefull Comets, hanging and flaming with horror ouer the heads of your subiects, and threatening your Estate with totall ruine. There is not any that hath so much hurt by these mortall exhalations, as your Maiesty. So shall she surpasse her Predecessors, in good and holy policy, as she hath done in greatnes of courage, and in happy successe. There had need be a speedy remedy, and order giuen, to haue the Gouvernours of Prouinces, the Kings Lieftenants, the Sene-shalls, and others, to strangle these infernall *Hydra's*.

This pestilentiall feauer, doth runne through all the Prouinces of the Realme. It is a contagious malady, but it is ordinarily most violent in *Guyenne*. They fight there, tenne against tenne, twenty against twenty, as if they were in the strength of the warre. They force them which be at peace in their houses, to be of the match, as if they were iniured, and wronged in their Honour. The *Arabians* are more like Christians, then these people. Who did euer see, in the life
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of a conquering Monarch, victorious, absolute, in an age full of vigour, and in a time of peace, men to make such combates? The consequence is great for this prouince. This Bulwarke, so neare a neighbour to the retrograde aspect of the *Saturne* of *Castile*, must not be suffered to be vndermined. In the space of foure moneths, there were killed fifty Gentlemen in single combate, and abundance were hurt. The Nobility of this Country, beeing so Martiall, deserues well to be husbanded with care.

Sir, you are the common Father of all your Subiects; principally, of your Nobility: what can you doe more Maiestticall or more magnificent, then to preuent the losse of so many soules, who would serue you in honourable occasions, and doe destroy themselves in vnworthy, and ridiculous actions?

For our parts, we doe not bewaile the losse of our life; a life, full of trouble, of fraud, of misery in an age so corrupt. There is no way, but hath an issue, soone or late; we must haue been let downe to the haue. We lament onely for the offence we haue committed against God, our King, and Country. If it had beene for the glory of
God,

God, against the *Mahometts*, that we had brought thither our ardors, stretched out our armes, planted our feet: that our hands, and our courages, had imployed their forces, and their ambitions to defend the Christian faith, and that we had remained in the throng, peirc'd with blowes, couer'd with blood and with dust, we should haue thought our selues very happy. So many blowes, so many drops of blood, would haue beene so many Palmes, so many Laurells in heauen. There it is, where magnanimity should thunder, and fulminate; it is there, that a man should surmount all the infirmities of man. If it had beene for the seruice of your Maiesty, and of the Country, against the sworne enemies of the Estate, we should haue ended our course with contentment. We knew we were not borne onely for our selues. The end of eue-ry thing is the good of it: we were destinated for these causes: If any of these had ended the last act of the tragedy, we should haue had wherewithall to comfort and glorifie our selues. But alas, it was for a light and weake occasion, from which patience, and good iudgement should haue defended vs. After we had escaped from so many
great

great combates, from so many hazards, in a peaceable time for all the rest: knowing the fault was hainous which we did, and against our owne conscience: obscuring (oh miserable blindnes) the former good actions, by the last, which should haue crowned the worke: we accused, we condemned our selues, as witnesses, and iudges of our crime, beeing bewitched, and enchanted, by the foolish opinion of mad men, and fearing more their reproaches, then the diuine iustice: ô profound, ô redoubtable iudgement of God!

Be pleased then to thinke vpon an order: doe this cheife worke (magnanimious King) as you haue brought many others to an end, though neuer any more notable, more necessary, more glorious. For the rest it did particularly concerne your Maiesty: Fortune, necessity and shame, were mingled therewith, they were vapours, and clouds before the sunne, in this it shall be all radiant, there shall be nothing but the shining of your Vertue: all the worke shall be your Maiesties, all the glory hers. What glory? to be triumphant ouer fortune, time, and death. But what can be imagined more

exquisite, then to take away this pernicious custome brought forth by hell? to remit the Nobility, as it was before, to reserue these lofty and heroyicke spirits for the seruice of your Maiesty, and the Common-wealth: They be not borne for themselves onely. If that were so, they should haue no more priuiledge then the common sort: but the end of their advantages, and of their greatnes, is the good of their Countrey: and these advantages haue neuer been acquired by *Duell*. Who knowes it better, or so well as your Maiestie? Who knowes it like your Maiestie? who haue a thousand times hazarded your life to saue this Kingdome; who haue runne so many miserable Fortunes to make happy this Estate? who haue forgotten her selfe, onely to be mindfull of the good of *France*? a generous obliuion, and truely Royall. Why? because she hath fetched backe her name from the gulphes of forgetfulnesse. This consideration enclines too much to the vaine man: it was common with the auncient *Greekes* and *Romanes*. There is another more Christian consideration that is, That she hath redeemed so many thousand persons from all
forts

sorts of calamities, and from despaire. The end of the gouernment of Kings, and the marke of their waighty charges, is, to conserue the people, and to make them happy; that is likewise the end of them, who are ordained to execute their iust commandements for the maintenance of the Estate; and which is more, it is the obligation of them both.

It now concernes your Maiestie by her Prudence, and Wisedome, to establish good and holy Lawes vpon this subiect. How? Are they not published thoroughout all France? It belongs then to her A uthoritie, to make them to be obserued from point to point, as we haue said. All depend of her: they expect and hope for it from her goodnesse and iustice.

A faire Order, and the execution of it.

From these two, will proceed a remedy, a profit, and a glory. The first, for all the Estate; the last, for your Maiestie; but the profit will bee the Common. This can no way be compared but to it selfe, considered in the conseruation of the most excellent Kingdome of Christendome; and the glory that You shall get thereby, shall bee
mea-

measured by the space of all the ages to come.

So (inuincible King) if you doe conserue your Nobility for your seruice, and for the common good, you shall banish the scandall of the Realme, you shall take away this euil example, of a stinking smell to all Christendome, yea euen to the *Mahomet* Infidells. You shall cleanse it from abundance of blood, so barbarously shed continually, you shall efface in part her ill reputation, you shall turne backe the fury of heauen, and keepe your selfe from blame before God, which is of greatest importance for the saluation of your Maiesty. What trophies, what triumphes for one onely effect! What effect? an effect as easie to execute, as to speake of. For it, the World will giue you Crownes of Palme, but Heauen wil reserue for you Crownes of Cedar, which are incorruptible.

Marke what the *Ghosts* doe say to the greatest and most Magnanimious of Kings. If they haue spoken with any defect, as obscure, they are excusable. If they haue giuen any holy aduise, it ought to be receiued and embraced, but chiefly to be executed.

And

And be it knowne , that the highest know-
ledge of mortall men, (aboue all of great
ones) is, (hinking of the end) to exercise
Pietie and Iustice: for they be heauenly
buildings, by prooffe of time and death,
which doe abide firme and stable.

The rest, euen to the Septers
and Crownes, is a
Shadow.

F L N I S.



A
DISCOURSE OF
VALOUR:
WHEREIN IS EXACTLY
shewed in what it
consisteth.

By the
Sieur de CHEVALIER.

DEDICATED TO THE
FRENCH KING
HENRY III.

And translated by THO. HEIGHAM,
Esquire.



Printed by Cantrell Legge. 1624.

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DISCOUNT

VALUABLE

WHEREIN IS EXACTLY

Set out in detail

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To the KING.

SIR,



O the most Iust, the Balance; to the most Valiant, the Sword. To whom may this Discourse of Valour be more lawfully dedicated, then to your Maiestie? Kings and People giue Her place. They all with one consent doe giue Her this advantage without enuie, knowing that Shes hath well deserved it. It was dedicated to your Maiestie eleven yeares since; since which time, there hath not one yeare passed, but I haue giuen your Maiestie some thing, and you haue not giuen me any thing. This disproportion did put me backe: your Maiestie hauing done me the honour to say often, That I was one of the olde seruants of her house, and an honest man. At this second Edition I would addresse it to

some other. I looked among Strangers, among
Peers: In the ende, I found it bebooned nat to
change the North. Strangers doe attribute
this glory vnto You, to bee the perfect modell of
Valour; Your owne doe confesse, that that
which they know of this excellent Vertue, hath
been learned vnder the lightnings and invinci-
ble force of your Armes: they bee Triumphes
vnto them, to haue profited in so famous a
Schoole. So I doe consecrate it to your Maie-
stie, for the second time. The Worlds eyes are
vpon your Maiestie for Valour: The World
lookes vpon you for Iustice. Men doe attend
to see how your Maiestie will effect the solemne
Oath you made, to take away the horrible con-
fusion of Quarrels. They hope for the execu-
tion of it, and then the complaint which I
make for my particular, (whereof I doe attri-
bute the cause rather to my selfe, then to your
inclination, absolutely Royall and Heroicall)
and that which Christendom makes for the ge-
nerall, shall be effaced, by the most rare Trophy
that euer was erected to any Prince of the
earth. Euen as you are the Greatest, I pray God
prosper your Maiestie for euer: remaying

SIR,

Your most humble, most obedient,
and most faithfull subiect, and ser-
uant:

CHEVALIER.



A
DISCOURSE
of VALOUR.

THe Ignorance of the Time, is the first cause of all Mischiefes: It is admired, because it pleaseth, followed as a Law; a testimonie of the brutishnesse of the Age: entertained by obstinacie, an infallible argument of her continuance, as also of the blindnes of soules. To driue away the false appearance of Vertue, and to bring in the true knowledge of it: to please ones selfe with that which is onely worthy of admiration: to resolute to a firmenesse of the knowledge, which wholly lighteneth the vnderstanding; were very hard, in a time wherein violence onely raigeth with hypocrisie; wherein that aboue

all is perfect which contents the weak, and wherein error is defended by passion onely, and reuerenced as an Oracle. Yet we must not forbear to take away the vayle, to shew the way, and to giue light to these darkenesses. For him that doth enterprise it, there can nothing happen worse: For the others, they that will not vnblindfold themselves, nor enter into a good course, nor follow the true ship-lanterne, though they remaine confused, though they goe astray, though they fall through this darkenesse; yet will it be a pleasure to them, whose so-ueraigne good is blindnes and error.

Among all the false opinions that haue slid into vs, and that this beast without eies Ignorance, hath brought in with so much authoritie: there is not any one, either more remarkable, or more important, then this that they haue now of *Valour*, of this Vertue the *Queene of Vertues*; of this stable basis of soules, of this rampier from mischiefs, of this scourge of fortune, of this contempt of death. There is nothing more common amongst vs, then these words, of *Valiant* and *Valour*; so many people are honoured with this venerable title, and so few deserue it. This is the Philosophers stone
which

which men seeke no more: But which hath been found by many thousands. If this conquest be so easie, let faire soules, firme, and full of iudgement, speake their opinion thereof, when I shall haue traced out the ground-plot of it.

There be three necessary pillars to this Vertue, and builded with such symmetric and proportion, that if you take but one of them away, you shall haue ruine instead of building. For her accomplishment, and entire perfection, the pieces required be comprised in this diuine number, wherewith heauen is so well pleased, they be matter, forme, compasse, and the rule of this excellent Pallace of Wonders. There be three principles necessary to the action of all Vertues, and more particularly to this, then to all the rest; that is to say knowledge, will, and habitude. Magnanimity, greatnes of courage, or *Valour*, as men doe commonly call it, hath for her subiect, things which bring feare: that is, her iurisdiction: there is the extent of her dominion. He then that goeth in danger must first know it, or else the effect that followeth shall be a worke of Fortune, or of rashnes. Will comes after, which is the first issue of our affections,

and

and of our designs. The third part, is Habitude (that is to say) an action done many times. These circumstances must be waighed, to see, in what principally consisteth, a Vertue so diuine. Knowledge, which is the eye of the vnderstanding, as this is of the soule; this radiant light is first required, as the guide which sheweth the way, and the iust Sunne-dyall, which conducteth by the true way with certaine knowledge. Ignorance of the perill, makes an infinite number hazard, by want of Iudgement, and experience; that happneth to young men, that are transported with passion, who giue themselves no time to consider of that they enterprise. It commeth also to others, for that they doe not comprehend how hot a businesse it is. Let vs leaue the first branch, to represent the second in all the parts.

It is requisite that he that goeth to a danger, which he knoweth, which he hath well waighed; that he doe it willingly, and not be forced thereunto, by any strange, and forraine cause, that no other consideration, but onely the vertuous action doe put him forward. Then Will (the beginner of our actions) comes after Knowledge. This inflaming

flaming of our soule, this violent loue to laudable things; this first wheele which turneth all the parts of the soule; it must be simple and pure, not mooued but of it selfe. It must not enterprise vpo that which is out of her gouernement, that is, it must follow that which is most perfect: It must containe it selfe within her owne bounds, and iurisdiction. Vertue onely, must be her sacred and inuiolable Law, she knowes no other way but that. If the intention to make a mans selfe immortall by renowne; if desperate necessity, if the defence of his life, and of his liberty; if the hope of gaine; if loue, if ieaousie, if ambition, if despaire, if obstinacy, if enuie, if the presence of the Prince, and other forraigne causes, doe make a man goe into a perillous action: this is no action purely vertuous, and worthy of praise. Now Vertue is content with her selfe, she hath all at her owne home, she borroweth not; is infinitely rich with that which groweth in her owne territory, her rents doe suffice her to operate according to her sight, although in certaine things she may haue need of Fortune. Yet I doe not say, that she is in perfection, or that she may be; for then a man should put off

off his humanity, and that were to seeke a *Valour* in the aire, as the Commonwealth of *Plato*, or the perfect Oratour of *Cicero*. But I say, that the first and principall end of him that doth vertuously, ought to be an action simple and purely vertuous. That should be the end of it. Let not the first intention of him that goeth to an exploit of danger (knowing it well) be the hope of immortality; but let him goe thereto, although he should know, that that effect would remaine in the graue; that his birth, and death, should be both at a time: that he should haue his reward with the wormes, and sad silence; let him not forbear to doe well, because it is his duty.

Among the heathen, they were perswaded, that they ought to die for the Commonwealth, and that that voluntary sacrifice of their liues for the publique (which they did in a moment) brought vnto them a perpetuall sacrifice among men, who put such men in the ranke of the gods. It was not onely a prouocation; it was a furious transportation, a desperate madnes, which rapt them to all sorts of dangers, by the hope of immortality. It was a sweete vsury. So *Curtius* cast himselfe into the fearefull

full gulph of *Rome*, to make the inundation cease, which (following the answer of the Oracle) could not be stayed but by that meanes. So *Scenola* went into the Campe of *Porfena* to kill him, thinking by the death of this King to make the *Romanes* victorious : So *Horace*, who was called one eyed, since that remarkeable effect, stayed alone vpon the bridge of the town of *Rome*, and sustained the violent assault of enemies, with astonishment of all: So the three twin-brothers, did fight against three puissant Frenchmen, to decide the difference betweene them, and the people of *Rome*, by the mutuall consent of both armies. It was the hope to make themselues immortall, by a famous renowne. It was the statues, and temples of *Honour*, which were promised them, that caused in them the contempt of death. If a man should haue come and said, to the first poore *Romane* Knight; When thou shalt be cast into this horrible gulph, which threateneth all thy towne with shipwracke; there shall be no more remembrance of thee; thou shalt haue no other oblation, but those of thy selfe and thy horse : And thou *Scenola*, thou deceiuest thy selfe, to thinke that the *Romanes* doe e-

rect

rect statues and altars to thy Vertue. *Horace*, if thou diest to defend thy Country, the earth, the common Sepulture, or *Tiber*, shall be thy proud monuments, and the onely trumpets of thy glory. You twin-brothers, who runne to death, for the Commonwealth of *Rome*, all the Laurells that shall remaine vnto you, shall be the complaints of your kinred, and the teares of your wiues. It is to be presumed that *Curtius* vpon the brimme of that fearefull gulph would haue giuen a musroll to his horse. The second beeing ready to roote out this barbarous Kings soule from his body, would haue told him the secret in his care; so farre would he haue been from putting his hand in the fire with so incredible a constancy. The third would not haue lost his eye as he did, he would haue bin troubled with a phillip as a man would say, not caring otherwise for the iournall of Land, which he should haue had in recompence of so admirable a prowesse. He would haue cast himselfe at the beginning into the water all whole, as he did at the end all peirced with blowes. The three brothers would haue alleadged their wiues, their children, and the vnm easurable greatnesse of those
French-

French-bodies to be exempt from fightings, or rather would haue faigned themselves sicke: But the desire to make themselves as gods to posterity, made them hazard their liues, by a foolish hope, and a vaine opinion of immortality. It was then a false *Valour*. In that case, the Honourable desire to serue the Commonwealth, should onely haue put them forward; the desire to doe well, and not to get a famous name after death, or recompence after victory. Yet, notwithstanding that is the least imperfect *Valour* which is built vpon the beleife of a perpetuall renowne, a worke of faire laudable hope, and worthy of reward, because of the example, and of the profit that may come thereby to Commonwealths. The *Turkes*, who are so couragious, and make no account of their liues; doe not deserue by this meanes, in any fashion whatsoever, the name of Valiant; because they hazard themselves, vpon the hope that they haue to tast the agreeable delights, which are promised them, in that pleasant Paradise of *Mahomet*. They be workes of faith, the strong wings of a false perswasion, that hath so charmed them; and hauing plucked out the eyes of their soule, doe couer also
the

the eyes of their body, to make a bloody sacrifice of all. Should they haue the apples, and the faire maides of the *Alcoron* taken from them; they would haue much more affection to life, then now they haue of brutish resolution to death.

If the desire to gaine glory, and to perpetuate a mans name, doe not deserue a perfect praise, comming alone in consideration; much lesse is the effect which proceedeth from a desperate necessity worthy of *Honour*. The banished men at *Arrwerp* beeing but sixethousand did wonders, because they knew well, that by the military Lawes of *Spaine*, they should neuer finde mercy with their Prince, no more then the *English* with the *Spaniards* at Sea; who for that cause haue recourse to the cruell element of fire. But if pardon might be for the one, and courtesie for the other, it is to be supposed they would not make so good reckoning of their skins. There be a thousand considerations in this deed, which would be too long to deduce, of which we must waigh some onely.

Ambition, Loue, and Couetousnes, doe produce great effects, cheifely Ambition at the Courts of great ones. It is furie, that carrieth

carrieth away the soule, that troubleth the
braine, that bewitcheth; a strange Magi-
tarian, which ouerthroweth all, and some-
times giues the Lyons courage to Harts. To
enter into credit, to be honoured, and este-
med of great Ones, and likewise of the
Prince; to attaine to gouernements. There
be some that doe despise death, and often-
times these three causes; that I haue na-
med, doe concurre to end the tragedy the
sooner. All these effects, be false *Valours*,
because they be forced; and if not altoge-
ther, at the least somewhat like those of
pyoners. It ariueth also vnto them, as to
those that play vpon Theaters, who haue
the headbands royall, and the clubbe of
Hercules; but this is neither so heauie, nor
so massy, as that of this great mans was;
neither doe these Purple-robcs, and these
Scepters, make them Kings that doe weare
them. At the Court neare the shining lights
of the world, there be foolish and blinde
soules, which doe swell, moue, lift them-
selues vp, and beeing thrust forward with
vanity, so naturall to man; and so familiar
at the Courts of Princes, doe enterprise
with hazard. See what the desire is to be
greater then others, and to go before them,

not in laudable and vertuous actions, but rather in dignities. Marke this chace to pride. Ambition and enuie be the weake ladders by which some doe ascend to reputation. This is to take Honour by a *Scala-de*. Sometimes the ladder breakes, and so they escape it; there are they in a litter for euer, an vndoubted testimony of a base and artificiois soule; resembling the woman, that in old time gaue the Oracles; beeing animated by the deuill she prophesied; and as as soone as he had forsaken her, the gate was shut against her, for things to come. It is a deuillish *Valour*, which doth neither mooue, nor breath, but by the most blinde and furious passions. If by these wayes, beeing raised on high, they can catch *Honour*, and some gouernement, according to their minde; they make knots like reeds: they rest themselves, beginne to play Doctors with the furred gowne, and cast themselves vpon discourse; saying, That there is a time to get; a time to keep the thing gotten, that a man must play the good husband, and not be alwayes thus, that they know, that the excellent æconomie of a generous and noble soule, is to be alwayes prepared, in the duty of a man of honesty
and

and Honour, which cannot be iustly reiect-
ed of any age, of any quality, nor of any
ranke. There be no letters of Chancery can
helpe therein.

Loue also, doth admirably whet the cou-
rage, it doth animate it, and while the fe-
uer continues, it putteth on violently; the
fit beeing past, there remaines nothing but
a shadow. *Paris* loosing himselfe with con-
templation of the rare beauties of his *He-
len*, admiring so many meruailous things in
this cheife worke, so soone as she repre-
senteth vnto him the reputation of *Mene-
laus*, the highnes of his courage (shewing
him thereby that generous women are not
friends of cowards) enterpriseth a com-
bate against him. The sweete words that
loue, and beauty made slide downe from
her lippes; happy *Arabia* that respired no-
thing but heauenly *Manna*, slid into his
soule with such force, that he found him-
selfe wholly mooued, quite altered, and re-
turning as from a swoond, resolueeth (to
make himselfe worthy of the loue of so
faire a Mistris) to assault this excellent
champion: He thinkes long to be at handy
blowes, remembers no more *Cipres* pow-
der, nor the curling iron for his haire; hee

hath nothing in his vnderstanding but the ruine of his enemy; he butrieth him already by hope, he giueth him the mortall blow, rids himselfe at one time, of a troublesome man; and getteth for euer a pleasing she-friend. This inspiration of Loue, beeing vanished away; and the fumes of the altar of *Venus* beeing past, he remembers himselfe of his *Helen*, not to be pleasing vnto her, and to make himselfe worthy of so rare a possession, but indeed to make himselfe sure of her. He hath recourse to flight, and hath great need to be couered with the cloud of *Venus*, in which he sheweth, that the Carpet-Knights, are not such friends of the sword, as of perfumes. This is a false *Valour*, that makes this spruce adoe to assault one of the strongest and most redoubted men in the world. He gained no Houour thereby, because the feare of death had more power ouer him, then either the desire of immortalizing his name, or the consideration of his duty.

Icalousie, and Enuie, which be two deuillish instruments, haue no lesse power; and there haue beene some found, who (thrust on by their rages) haue done miracles. The couetousnes of all times, hath held
a great

a great ranke among men; and more in this corrupt age then euer it did. It hath shewed notable effects, in times past, and doth daily produce extraordinary ones. Notwithstanding, there is not any of sound iudgement, that doth call the actions of such as are mastered, with these monsters of vice, *Valour*.

Despaire hath also a great share thereof, and the desire to die; whether it commeth of Loue, or of any other malady, corporall or spirituall, from which a man cannot bee deliuered. The example of the Souldier of *Cyrus*, is as notable as well knowne: Neare that same great King, who made the second Monarchy, whom the heauen had enriched with so many graces, who was accompanied with so many vertues; whose lustre was both the wonder and astonishment of the World. There was a simple Souldiour, who amongst all was remarked to haue an vndauntable courage, and to be so resolute in the most dangerous encounters, that it seemed he was a Faerie, like *Achilles*; so as the opinion to be invulnerable, made him contemne the hazard. The admiration of this so rare a *Valour*, gaue a desire to this great Monarch to enquire more particular-

ly of this man, whom he found to bee afflicted with a strange maladie, whereof hee made him to be dressed so carefully, that in the end he was healed. After that, he was neuer seen to hazard himselfe as he vsed before: he was not the man he was wont to be. *Cyrus* asking him the reason, he answered, That he that caused him to bee healed was the onely cause thereof; and confessed vnto him, that the maladie which he had before was so insupportable, that to rid himselfe of it, he sought his end in that manner. The health of his body made his spirit sicke. He ranne after a common euill, to shun a thousand extraordinary: he sought one death, to ridde himselfe of many. It was despaire, which proceedeth onely from weakenesse. You shal not see any of these vulgar spirits, and which are not debonaire, but at the first grieffe grow faint, and desire their last ende to be deliuered thereof.

So there be a thousand passions which do animate, and doe not doubt but outward things doe serue thereunto. Flutes were in vse amongst the auncient *Lacedemonians* when they went to fight, as at this day trumpets and drummes: but without doubt it is more for courages which are not firme,
and

and for irresolute spirits, then for the generous, which haue no need of sauce to get them a stomacke. Amongst all that moueth so much, the presence of great Ones, and chiefly of the Prince is one. He that is aduanced vpon the Theatre, abutted neere the Sunne, and the Starres, illuminated with the great lights of the Kingdom; though he were a pusillanimious *Adon*, he would become a *Roger*; a Larke there would play the Eagle, a Hare the Lyon; especially when there is a magnanimious King, such an one as Ours, the light of all Christian Princes, the admirable and inimitable example of *Valour*; a thundring tempest in combates, whose heart is so high, that no mortal thing can shake it. He that shall come before so excellent a Prince, that shall be seen of *Iupiter*, and shall not be as hardie as *Theseus* and *Samson*, hath a courage lower then the Centre of the earth, and is vnworthy euer to lift vp his head, and to behold the Sunne. Let this wretch that shall come and play such a cowardly tricke before this great Warriour, bury himselfe aliue for a iust punishment: let him pull out his eies, as in old time the Emperours of *Constantinople* did one to another; or let him go and be a dead

pay in *Hungarie* all his life; pierce there the armes of those Infidels, passe vpon the point of their pikes and of their swords, to repaire such a fault.

Truely, Death is a terrible and fearefull image: there is no spirit so high, so resolute, so disdainfull of perill, but doth apprehend some shadow of the graue: but a man must not put himselfe to this trade, if he do not know that he is of a good stampe. Vertues be not naturall; we haue indeede some disposition, some more, some lesse, to receiue them. *Valour* beeing a Vertue, ought to bee considered in that manner; her birth is feeble, shee is not in perfection; blood is not capable alone to draw this picture to the life, this picture so rare, so excellent, so diuine. The liuely colours must be taken from example and meditation. If *Valour* were naturall, all men should haue it from their birth, as also the other Vertues: but it is acquired by knowledge and habitude. We must not finde it strange, if for the punishment of pride and presumption, the strongest cords of courage be sometimes loosed, and men admired for this Vertue doe commit notable faults; and besides, men are not disposed at all times alike. I will recount the memorable histo-

ry of the Lord *D'Aussun*, as it was represented vnto me by a Gentleman of Honour and Qualitie, who was at the battell of *Dreux*, because it serueth to this purpose. This generous Cavalier, who had acquired so faire a name, that in a commendation of excellency, they would say, The stoutnesse of *d'Aussun*, in this battell fled with the rest: returning to himselfe, (as a Lyon, who passing through the Forrest, hearing the noise of the branches, flieth vntil he be out, then turning his head, strikes himselfe with his tayle to enter into fury, and returnes to the same place from whence he came) this hardie Lyon returned to the combat, where in the midst of the throng, he shewed that he did not beare so honourable a Title vnworthily; he appeared like thunder, made himselfe to be fele like a tempest that overthroweth all; made himselfe redoubtable to his enemies, and admirable to both the armies. The combate being ended, and he as full of honour, as mad with despight, extolled of his friends and enemies, went to bed, and resolved to die for the displeasure he tooke for his flying. *Monsieur de Guise* that then was, went to see and comfort him, and attributed much glory to him in the
pre-

presence of all. To which hee answered:
How (Sir) you that are the most Valorous
Prince that liues at this day, haue you taken
paines to visit the most cowardly and base
that euer was borne, a man vnworthy to see
the light? No, no: I am worthy of a cru-
ell punishment, and not of the praise that
you giue me, which I doe iustly reiect be-
cause I doe not merit it, and will make an-
other man of my selfe, because I haue too
well deserued it. He died a while after for
want of eating. A man could not Christi-
anly praise this excesse: but the rest testifi-
ed a soule truely vertuous, and a courage
without doubt magnanimious. It is to be
considered, that in this exploit almost all
the Army-royall, were put to flight. To re-
tire, seemed rather wisdom then coward-
linesse: and if there had beene a fault in it,
he repaired it againe, if it be true as I haue
said, that he returned to the Combate. If
not (as some beleue the contrary) yet his
fault was common and well accompanied.
He was rauished with this confused disor-
der, and carried away by the multitude of
flyers. So many honest men, couragious,
resolute, and full of reputation, did fall in-
to the same inconuenience, that hee might
haue

haue attributed it to the good fortune of the enemies, haue supported it with patience as others did, haue comforted himselfe in the representation of so many notable proofes, which he had giuen of his Valour, and vpon the common opinion, that armes are vncertaine. But his conscience serued him as a thousand witnesses, his heart was the great comptroller, he found he was a stranger to himselfe, not hauing been accustomed to fall into such defaults. This change of his courage, shaken with a wind of feeble humanity, which feareth death, had afflicted him; being one that had a sense so exquisite, and so tickle in things of Honour, and in actions of Vertue. An Heroique spirit, and iealous of it selfe, who chose an extraordinary and vniust death, not for any fault committed, but for omitting the custome of doing well, and according to the measure of that stoutnesse so much esteemed. Hee would content himselfe, and not an other; in his manner, not to the mind of others; according to his owne rule, not to the rule of strangers; it was the feare to haue done amisse, which is a pricking prouocation to doe well. There haue been found some at Court, who hauing giuen

uen good proofes of their Valour in a day of battell, and made others beare the markes of their courage, and inuincible resolution; because they escaped the businesse, and did not die with their friends, feared that they did ill. We must avow, that such persons be wel borne to Vertue, which is not fed either with publique flattery, or with another mans opinion, but with her owne knowledge, beeing balanced, and knowing her selfe, her waight, and her price. There be not amongst a hundred such faire soules.

Now the feare not to doe well, is the first motiue that carrieth away the generous spirit, and which mooueth it with more force, then the crownes of Oake, and the triumphes did the auncient *Romanes*. They that goe about to content themselves first, though they were in dennes, in the graue (if it were possible) will neuer faile in their duty. When they haue exploited effects, admired of all; they doe not rest vpon the generall voyce, the common iudgement doth not fill them, they beleene assuredly, that this action is not exactly accomplished. *Phidias* for his workes, was in an incredible reputation; and not any thing

thing of that he did most perfectly did content him. His house being on a fire, he cried to save the Satyre, which was an admirable peice, not that he esteemed it perfect, but rather imperfect in his fantasie. I will say, that those spirits have Ideas of formes, and proportions, which doe ravish all the rest, in some scantling of their Beauty. But for their contentment, it is not sufficient, they have remaining yet a great hunger.

Obstinacy also, which is a terrible wilde beast, that no reason can appease; hath done strange things, which doe approach the magnificent workes of Vertue, and be but shadowes, idols, and fantasies. There be a thousand examples in histories of the obstinacie of the *Iewes*. This great Towne of *Paris* would furnish out one, not onely extraordinary, but fearefull. They be hellish rages bringing forth prodigious effects; which for that respect, are neither laudable nor immitable, because they are without Vertue. A thousand Aposted-manslayers, have despised death, and knowing well that they could neuer escape, yet have not forborne to execute their designes. They be in the *Chronicles* for an example of abhomina.

homination, and not of imitation: But *Judith*, and *Deborah*, who did hazard themselves for their people, whose ende was good and holy; haue left their memory glorious, with as much astonishment at the greatnesse of their courage, as a laudable enuie to follow them in so laudable a careere.

There is yet a moouing cause, which is called Emulation, which may be defined; a desire to doe better then others, or in despite of others. Emulation is the leauen of all faire deeds, if it be married with the feare to faile, as we haue already said. It is the heauenly seed of Actions, truly worthy of praise, and of perpetuall memory. It is the sacred seed, which thrusts out the Palmes, the Laurells, and the Cedars; but for that it was not well ruled, nor vnderstood, it hath often been an instrument of shame, and ruine. Alarum of the most sleepe, quick-siluer of young and old, rauishment of the most vnmanly. If thy beauty were not painted, if thy Nectar were not poysoned, if thou wert not disguised and apparelled with borrowed garments, how excellent shouldest thou be Diuine Princess, liuely, light of soules: but thou art quite

quite changed, and through the ignorance of men; more of an other, then of thy selfe. The feare of failing, must accompany this moouing: Into which whosoever will narrowly looke, will iudge, that the good will to doe better then others, hath beene the Viper, which beeing borne, doth deuoure that which did beget it. *Emulation the efficient cause of Vertue hath deuoured her part; hath destroied Vertue it selfe: they haue put to this drinke venemous ingredients, they haue troubled the cleare spring, they haue couered with a cloud, a faire Sun. Emulation should giue a desire to a man to doe perfectly well, according to Vertue; so as no man may doe better (at least in will) with knowledge of the cause; and onely because it must be so, and not because others doe it. Although he onely should remaine in this action, that no other should trauell with this winde, that no other should run at this tilt; moreouer that there should no aduantage come to him thereby, either of greatnes or profit: yet notwithstanding let him not leaue to seeke it with as much passion and vehemency. This shining flame of Vertue hath beene spoiled by ignorance, and by pride, deuillish serpent, so naturall

to man, this first resort of sinne; this father of death which hath mingled all the cards. Enuie is entred with it into this Prouince, these monsters haue foraged all: Men runne into hazards, they goe thereunto hanging downe their heads, they precipitate themselves thereby, beeing not able to serue the Common-wealth; carried with rage they find nothing too hot; to exceed others they would haue wings, or feet of wind, as *Achilles* had. To him that asketh to what this transport tendeth; euery one will say (masking his intention) that it is a desire to doe well. Vice neuer accuseth it selfe. See the end which iudgeth of all. It was against a wall, at the shadow of smoakes of the Canon, and of the Harquebuzes, in a place where they could not annoy the enemies, where the hazard was all of rash men, to the detriment of the Prince, and of the Common-wealth. From whence come these stormes? It is pride, it is ambition, violent passions, which do beare such fruit. The desire to see a mans selfe in greater esteeme by fooles, thinking that therein consisteth the true glory, and the point of Honour. *Valour* is no foble; she regardeth the beginning, the middest, and the end. This
faire

faire triangle, is the rule of her motions and steps; she knoweth the danger, she goes thereto by the good way; her end is, to profit her King, or her Countrie, in doing her duty. Shee mockes at them, that makes themselves be peirced for pleasure, without beeing able to be profitable: shee saith; that they haue too much blood, (which they drew in old time from the Romane souldier that had beene rash) shee vaunts that shee will sell her selfe very deare; that they shall not haue her cheape, and that her Cypres trees shall not be alone, nor without fruite. If these furious courages, as I haue said were corrected by iudgement; they would be without doubt, fit for all high and hard executions. They doe imploy themselves most commonly in that which is least necessary: and this gallant, and actiue humour is vnfitly lost, with actions which are neither faire nor profitable.

These are the principall outward causes, which doe thrust the soules, guide the eies, carry the hands to great executions, and makes them see false actions of Vertue. There remaineth one, and the mother of all the artificiall *Valours*. It is the Honour,

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the Lanterne of the ship, the Pilot, and the Port. I say the appearing *Honour*, and not the true *Honour*. The appearing, or vulgar *Honour* is by force, to content others : the true *Honour* is voluntary to content ones selfe : the one , will onely shunne blame and reproach ; the other leades to dangers, not only not to faile , but to doe well : the one lets himselfe be drawne thereunto by feare of reproach, or else by this so martiall a zeale of a Gentleman : the other runnes thereunto by a laudable and gallant will, to profit the Commonwealth, and to doe ver-
tuously. In which there is a notable difference. But if a man could read within their hearts , there be many that doe runne the fortune of their life (defending their bodies) that would haue no will to be at such banquets, if they were not afraid, that they should be afterwards made blush with shame. When such people doe light vpon so hot worke, how they loose their iudgement, how they goe all astray , how their heart doth pant, and their blood is all icie. They should make imprecations in their soule against that heretique , which inuented these faire titles of duty and Vertue. Such men should be dispensed withall for

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wearing of swords, seeing they be so ill fitting thereunto, and Kings and Commonwealths should also be dispensed with, for not giuing them any aduantage aboue other men. In which, notwithstanding it must be considered, that there is a difference of those, and the like actions of Vertue, as of white to black, and of the day to the night.

He that is pricked forward only with a desire not to fall into reproach and infamy, doth a laudable act, with some little beame of Vertue, and a feeble colour. The life whereof is kept by the apprehension of the blame. These be soules halfe lightened. There be many that doe thus meete with hazards, beeing therein engaged, either for their ranke, or by reason of their places, or by some other occasions they encounter with, who goe to blowes gallantly in shew, yet would be glad to be out of it, what aduantage soeuer might come vnto them thereby. Be it, that they be borne great enough of themselues, and happy without aspiring further; or that their inclination doth not agree with this troublesome trade. They watch perpetually, that their play may not be discovered. What a miserable life is this? It is to giue a great ad-

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uantage to fortune ouer them, making themselves subiect to a thousand troublesome accidents, in which men truely vertuous, and desirous to doe wel, haue no share. For marke you how they worke. They beleeue they are borne to doe well, not to be of the common sort of men, to serue their Prince, and their Countrie; to assist the weake, to punish the wicked, to maintaine iustice. They know that they are obliged thereunto, by diuine and humane Lawes, as also by the Lawes of nature. What they doe is voluntary, hauing no other end but to doe well, expecting no recompence, carrying this incorruptible modell of true *Honour* in their vnderstanding, which lifts them vp, inflames them, and transports them, with all the gracious inchauntments, with all the amorous bates of Vertue, which is the most rauishing figure that can be imagined. They goe to death without feare, and without apprehension, so much as humane nature can permit, not onely because duty doth oblige them (that is too common) but because they will produce a faire action. Others doe keepe themselves from failing and doing euill, by carrying themselves vertuously, because duty doth

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constraine, and straightly binde them ther-
unto; and these doe not expose so precious
a gage as life, onely for the consideration
of that effect; but for the desire they haue
to profit others, and to approach the nea-
rer by such actions to the diuinity. Not to
faile in things of great importance, not to
fall into shame, and to keepe themselves
from reproach, is a common thing with the
most part. But to make himselfe remarke-
able by doing well, to goe about to make
himselfe famous by faire actions; is not
proper, but to them onely, that are wholly
Vertuous. Those soules girt about with
the diuine beame, can bring forth nothing
that is common, base, or vnworthie. Great
things doe appertaine vnto them, and it is
for them that the Cedars be planted.

The third pillar that sustaineth the holy
worke, of the most worthy Vertue that is
amongst men, is Habitude, that is to say, An
action repeated, and done many times,
which ought to be considered, as the true
touch of armes, and the Soueraigne Iudge,
which iudgeth in the last resort of all faire
actions. It is not all to know the danger,
and to goe thereto willingly, as I haue said,
with all the circumstances; but a man must

goe many times one masters tricke onely: how bould soeuer he be, makes not a good artizan, neither doth one onely act of Vertue make a man vertuous. It is this Soueraigne sounding plummet of hearts, that makes a man sweat blood, and water. It is it that culleth out most curiously, it is the expert workman which endeth this triumphant portall, with all the dimensions. There be an infinite number, who for that they haue not ballanced this high consideration; or (to speake better) not hauing conceiued, or imagined it, after one vertuous action only, haue sounded the retreat, and so contented themselues. There be others, after two or three faire actions, besides their owne particular contentment, haue come to a presumption, measuring themselues by their shadow, full of pride: for the opinion they haue that they are of a good stampe, not knowing that the end iudgeth of all our life, and that there is no time limited to vertuous effects, but that which commeth with the coffin, and the burning torches. Not that I wil say, that they which are heaped vp with Honour, & by a thousand sufficient testimonies of their Valour, haue been made famous,
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shall seeke all occasions, and hazard themselves like young men, or such as haue done no great extraordinary matter. But whē occasion shall be offred, & that the losse which they may make of themselves shall not be so preiudiciall, as the profit of the Common-wealth shall be thereby great; they must doe like other men. This Carreere of Glory is infinite; a man must find no end of it, but by the last end; nor euer be weary or filled therewith, so long as his hand can furnish his courage. We must not, for all that, come to such vnmeasurable passions, and vnruely motions of such a blind and madde ambition, as *Marim* had; who ouerloaden with many yeares, as well as with victories; and buried (as a man would say) with the multitude of his Triumphes, did notwithstanding beare enuy to young men. Too much is alwaies to be blamed. Habitude then is the last peice in order, and in perfection, it is one of the principall. There bee some, that once in their liues before their Prince haue done wonderfully. They were prepared for that blow: They would die, or goe out of the mire of their auncestors; enrich, and put themselves to ease. The artifice was not euil, if they saued themselves,

and reaped the fruit of hope; vnlesse death had fastened a nayle to their designes, from which beeing escaped, they had yet at the least this pleasure, to haue once in their liues done wel, and to hold that in common with the most honest men. Those people flie at nothing but the Larke. They should haue been in danger many times, furnished with all things requisite, with all the armes of vnderstanding and courage; heauenly armes of the prooue of shots of death, despising the graue, and not esteeming any thing equall to the desire of doing well, if they would haue been honoured with the triumphant Crowne, which is giuen to the vertuous. Among the muske of Canon-powder, all couered with the Aromatique perfumes, which the sinoake of Harquebuzes doth cast vpon the points of swords and pikes, the generous spirit doth exercise it selfe; there she takes her measure; at this rigorous schoole shee learns a diuine Mistressship; there she gets her durable orders, not once, nor thrice, nor fowre times, but a thousand times; euen as often as need is for the Common good. They which doe not measure themselues by this ell, are frivolous shadows, and (if I may say so) fantasies

tales of true Vertue, whereof they haue but a vaine appearance. That likewise doth not endure.

All these things being exactly waighed, I am of opinion, that the cleare-sighted wil pronounce a sentence which cannot be retracted: that is, That there be very few men adorned with this incomparable vertue in perfection. Notwithstanding some do approach thereunto more then others, and an infinite number may haue some seeds and sprigs thereof, like weake beames from so supernaturall a light. Thou that goest, seeking by the constellation of starres, by the composition of humours, by the quality of the blood, so rare a treasure, know thou art an Heretique. This sparkling Planet of *Mars*, doth not influe vigour enough. The fowre elementary qualities doe not know what it is to go to blowes; they hate them, the blood cannot vnderstand so high a lesson, quite contrary to his being. This apprenticeship doth come from elsewhere. It is true (as I haue said) that there bee some soules better disposed to Vertue, then others; and likewise some bodies more fit to receiue the faire influences of the soule.

Yet for all that, all men generally and
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naturally doe feare death. It is a grieuous thing to forsake this pleasing light of the day, and to goe with wormes, whatsoeuer is imagined. This default comes from sin, this weakenesse hath drawne from thence her beginning. It brought death, which is irkesome to man, because it was not so at the first creation. Without going any higher in Theologie, I will follow my point. The feare of death, mans perpetuall Hostesse, whose efficient cause, matter and forme, be within the bones, the blood, and the arteries, is a miserable worker of all the irresolutions which doe arise for this subiect. Feare to die, the hereditary maladie, the domesticall weakenes, the naturall falling-sicknesse to man, is the beginner of all infirmities, to them that doe not thinke to liue well. Now to liue well, a man must cast his eyes vpon his carriage, he must thinke of the end, he must meditate vpon this common and last passage of men. It was all the Philosophy of the Auncients, which in truth is a good part of perfection, though not the principall. To meditate vpon death, to imagine that after this short and painefull life, there is an eternall and blessed life, is to enter into the way of Vertue, though not

to goe to the ende. This answereth to that diuine sentence, *Know thy selfe*, represent thy selfe that thou art a cleare beame of God, that thy house is heauen, that the diuine essences doe pertaine to thee of proximitie, that thou art a passenger in this miserable life, that Vertue is the onely image, whereof thou must bee an Idolater, and which must wholly gouerne thee. These considerations doe open the barre to faire actions, but the gate is yet shut. This Vertue is excellent without doubt, which prepareth the soules to good, & listeth vp thy vnderstanding to all high & worthy things. It is not enough for all that: To command a mans selfe is more then all that. The other hath the tongue, this the hand; one the word, the other the effect; the one prepareth the soule to the diet, the other is the diet it selfe; the one mooues humours, the other purges them; the one guides, the other executes: To conclude, the one beginneth, & the other enderth the work. To know a mans selfe, answereth to the meditation of death: to command a mans selfe, answereth to the contempt of death. The auncients made their Philosophy and loue of wisdom, meditation of death only, whereas they should haue

hane said, that it was the meditation and contempt both together. For these two be sister-germanes, and inseparable, to conduct to the sacred Temple of *Sapience*. But what is this attracting brightnes? what is this charmious figure? what is this diuine ladder, which when in hath inlightened by the discourse of reason, and by the knowledge of our selues, and burned by the pleasing flames of the loue of it, doth make vs enter into heauen? It is Magnanimitie, which is the contempt of death. What is the end of it? to doe alwaies well. If they aske, what Temples, what Sacrifices shee desireth? Shee will answer, that shee is all that, that she hath all in her selfe. If they doe presse her, to tell what mooueth her; shee will say, That it is onely her affection to cary her selfe in all things vertuously. Why shee doth not feare death? Because shee feareth her selfe more. Why shee doth not desire the conuersation of life, so sweete? Because to liue without Vertue, is to be dead, without any hope to liue againe. Let them question her euery manner of way, shee shall be as ready and wise to answer, as firme and couragious to resist. Now as you see, to know a mans selfe, goeth not so forward as

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to command a mans selfe: so it must be said, that to meditate vpon death is not so much as to despise it. Many doe know their own infirmities, they haue euen drawne the very picture of them with all the liuely colours, there wants nothing. They know that they are subiect to a thousand loose passions; they resolute to combate these domesticall enemies; they prepare themselues thereunto; and euen in the very instant that they are ready to come to handy blowes, they do as *Dolon* did in *Homer*, who cast away his Buckler in the cheife time of the skirmish; or like to him, who after hee had made proud marches cries out against his follies; I see the best and like it, and doe follow the worst. It is cowardize, they haue not force enough to resist, hauing but one feeble obscure sparke of Vertue, which hath not the power to heate, though it giue light. They which commaund themselves, doe shewe that they haue beene longer exercised in this faire Academy, that they haue beene vpon the iusting, or fencing place: that they haue wrestled against the prodiges of vice, and throwne them to the ground: which makes them worthy of praise, and to haue their names graued

graued in letters of gold in the holy Temple of *Honour*. This then answereth to the contempt of death, which cannot bee familiar with a man but by *Valour*, which doth not consist onely in marshall actions, neither is enclosed with those walles alone; because there bee a thousand other instruments of this cruell enemy of nature, besides those of warre. *Socrates* who swallowed hemlocke, did as much contemne death, as *Alexander* in the middest of his combates. The one was, as it were transported with marshall fury; and the other was no more mooued, seeing his death prepared, then if they had come to inuite to runne, at the playes of *Olympus*: The one was almost out of himselfe with choller: the other was altogether in-himselfe, and quite out of the frailty of man, through a firme and constant resolution to this last step. Both of them did it through greatnesse of courage; *Valour* was in them both, all the worke was hers. Notwithstanding, the one of them was inflamed with the ardour of young blood, with ambition and with the desire to make himselfe venerable to posterity: the other was not stupid, nor insensible, but he had a constant coldnes,

nes, a firme resolution, with discourse, iudgement, and meditation, hauing no other end, but manfully to resist fortune, and death, without beeing thrust on by consideration of worldly vanities. Wherein is to be noted, that these latter parts be euen as necessary as the others; and that the great and vnheard of effects of Vertue, doe proceede cheifely from the vnderstanding, and intelligence. Truely, they which haue not learned this magnificent Science, but amongst Pistolls, and Pikes, haue a *Valour*, more brutish, lesse considering, and lesse wise. They which haue exercised their forces onely in *Plato* his walke, in the study, haue a more soft spirit, and which doth not seeme so vigorous against euill (because experience assureth weaknes, and is ordinarily seene, among the blood and the sword) it maketh the courages more cowardly, and supporteth the most imbecill; for as much as custome is another nature. The contempt of death for them is by imagination in the aire, not meeting as others doe, among them that are hurt, slaine, and daily at blowes. True it is that *Socrates* had married his spirit with his hand, the greatnesse of his courage with his sword, and his high
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imaginations with execution and prooffe. After he had meditated and layed the foundations of this faire Pyramides, by the diuine Idea's of his vnderstanding, and by that proud proiect which carried him away in his thought, he put his hand to the worke. Wee must not meruaile, if by this band which is not common, he brought forth no common thing.

Now, I haue said that it is not at the Warre only that magnanimity is exercised; a long imprisonment, pouerty, maladies, the losse of friends, and other accidents, be proofes of a courage manly, and oftentimes more assured then of death it selfe. In the meane time, a man must well consider what contempt of death is. A man doth not feare death, onely for the griefes that it brings vs, which are soone passed; but for the pleasure whereof it depriueth vs, and for the delights of life; which comes of follicie, ignorance, and want of meditation. That which ones leaues, giues more paine, then that which one feeles; and whosoeuer would take away the apprehension of this bitternesse, should but onely tast it. The euill comes from the fantasie, which hath most force where there is least reason.

Death

Death is made so redoubtable, because it takes from vs the ioyes of life, and for that we are tied to that which doth least appertain vnto vs. For feeble pleasures, the long vse whereof should be odious vnto vs: For lewd desires which haue found our taste sicke, to the end to gaine yet some dayes, and to haue a miserable delay, and a shamefull respite; a man would lengthen the parchment, and deferre the matter; so loath is a man to arriue. All that proceeds from want of iudgement, for as much as we haue lodged our Soueraigne good where it is not, and that we seeke it for the most part by his contrary. To haue then the contempt of death, we must rather haue knowledge of the life that is truly worthy of man. Neither could the lot of *Africa*, nor *Circes*, nor the *Syrens*, nor all the attracting delights of the nymph *Calypso*, retaine the wise Greeke. His designs were more lofty, he was tyed with more strong bonds; the knowledge which he had of a greater blesse, made him enter into an extraordinary disdain of these vnworthy pleasures. Contraries one neare the other doe shine most: So the discourses of reason, be cleare Lampes, which shew the way in the dark-

nes of our blindnes ; it is by them that we vnderstand what to follow, and to take our resolution to doe that which doth most carry a man beyond man. There is no Vertue that can lead through these thornes, through these rugged rockes, and through these fearefull solitarinesses to perfection; but magnanimity. Shee is without ignorance knowing all things, hauing digested all doubts, chased all clouds, taken away all scruples, by the faire and agreeable Theorique meditation, which would haue beene vnfruitefull, if it had not beene put in vse, by this Queene of Vertues. This heavenly Queene then, hauing carried her intelligence, vpon all that concerneth man, and hauing sported her selfe through all this great Theatre of the world, after shee had waighed, iounded, and calculated all: Shee knew that well-doing was the highest point at which humane nature could arriue. Glad of this knowledge, and wholly transported with admiration of her owne diuine essence; shee hath made choice of this golden fleece, and there erected her conquests. She is so resolued. This is not all, shee is gone into action. Shee is in the conflict, she remains glittering with victorious

ous glory ouer her enemies. To this beginning a thousand difficulties are opposed to her designs. Feeble nature, in a trauance with feare, so sensible, open to all sorts of euills, perfumed soft lasciuious pleasures, couered with amber and muske, with bodies without armes, and legges, with maymed shapes, with sad goings, in some, ioyes, and griefes, pell-mell, will violently pull the armes out of her hands. Shee hath ouerthrowne all, shee hath vanquished all, shee remaines Mistresse of the field. Let them cut, slash, burne, let all the world come together to fall; a man accompanied with this incomparable Vertue, remaines without loosening, stiffe, and firme, as mar-ble. Admirable rampier against misfortunes, and most strange euent; how diuine thou art faire Vertue, seeing thou doest draw men from the gouernement of humanity; how high and eleuated thou art, seeing thou doest roote from the center of the earth, the earth it selfe; how strong thou art, seeing thou doest giue the forces of *Samson*, to the imbecillity of humane nature, which is weaknes it selfe; how aboue humane thou art, seeing thou doest make our senses leape ouer the barres of sense;

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and how rare thou art, seeing thou art so difficult. If I did thinke to be exempt from the blame of presumption for enterprizing to speake of so high a subiect; I would produce for an example, a spirit wholly royall, (that is to say) fully perfect. Let a man behold it on all sides, he will iudge it such as I desire it in this Discourse.

Sir, You that are a man, and above men, (as such an one) giue me leaue to be so bold to speake of this Vertue, which is admired and reuerenced in you, with many others which haue adiudged you the prize, above all Princes of the World. As a man suffer me to speake of your Vertue. As above men, for that you are glittering with so many perfections above humane. Pardon my presumption, in consideration of the zeale which I haue to honour that which deserues it. As a King permit me to speake the truth. Let a man looke on all sides, with the eyes of enuy, and euill speaking that spares nothing; and with the eyes of iudgement, which doe waigh all things as is meet, taking away those domestique sorceresses of Kings Courts, flatterie and passion; he shall see, that the magnanimitie of our great *Henry* is incomparable, and such

as a man would desire in perfection. The desire to make himselfe immortall, by the renowne which preacheth the faire deedes after the Tombe, hath not made him produce so many famous military acts. For he that hath his vnderstanding as cleare, as his courage heroicall, knowes right well that Princes may make themselves so by a thousand other effects of Vertue. *Adrian, Traiane, Senerus*, and many other the most famous Emperours, without giuing one blow with a sword, by iustice, sweetnes, magnificence, prudence, and liberalitie haue gotten to themselves, offerings and sacrifices in the Temple of *Memorie*. Neither hath ambition and couetousnesse giuen him so many hats of triumphs. These are the three strongest and violentest passions, which do most rule men. After that God had called him to this Estate by a lawfull succession, what along time were all his actions ravishments to all the World, and monstrous workes? His hand, and his vnderstanding did euery day miracles. The desire to raigne could neuer shake his soule: when all were banded against him, and that (because hee would not be sprinckled with holy-water) all swore his ruine in the most part of Chri-

scandome. During these stormes, and thunder-bolts, he made a counter-battery, he thundered, he stormed by the invincible force of his courage, which could not be vanquished, but by his owne force. Forsaken of strangers, betrayed of his owne, deprived of meanes, he sustained a waight which was not to be borne but by him. He surmounted all mortall accidents, he trode time and fortune vnder his feet, he executed that which was iudged of all most impossible. He relyed vpon few, but his lofty spirit, which thought it should faile in forsaking his first way, held it selfe immoueable among the torrents. It was Magnanimity, which as a celestial anchor did ward so many sea-blowes, in so horrible & sudden a sea-tempest. That very thing, by a more high consideration, made him obedient to reason, to gaine by a iust change the reputatiō to be equall and iudicious; and to take away the imagination, to be vnpitifull and obstinate. Behold two notable victories, he hath surmounted his friends, and his enemies, he hath vanquished himselfe. If these two frenzies of men that I haue spoken of, Ambition and the desire of riches, had had advantage ouer him; he would from the first day

day (to auoid so many troubles, to destroy wholly so many cruell *Hydraes*, against which he was forced to contest so long) haue yeelded: but hee beleeued hee should haue done wrong to his Vertue.

Not any of the other accidentall causes alleadged, did make him perseuere in that high resolution but one onely, which is, the presence of the King. He was alwaies with him. This continuall representation, increased his courage, raised vp his spirit, and strengthened his armes. He did feare to do any thing vnworthy of the King, he would alwaies be like himselfe. Because I haue discoursed at length, of this particularity, in the treatise which I made vpon the conuersation of his Maiestie, I will speake no more of it. After that this excellent Prince had the *Flowre de Luce* assured, and the Crown well fastened vpon his head, let a man mark all his actions; he shall see that he hath alwaies been the same man he was before, with the same greatnes of courage, hauing no other aime, but to doe well, nor other end but the safetie of his people. It would require many Volumes, to describe worthily the high and incredible executions of this great Captaine. With what industry,

with what inuentions hath this admirable King, raised so many faire Pyramides, erected so many Colosses, built so many Theatres, and Amphitheatres of his glory? with the magnanimity, which hath not carried, but wrapt him to infinite perils, made his body of marble with continuall toying, his spirit alwaies watching in the ambushes of fortune, his heart infatigable to all sorts of trauels, and as vnconquerable by his enemies, as by the infinite paines which he suffered in this perpetual torment. Among so many miseries, as enuy, fortune, the corruptiō of the age, the vnheard of obstinacy of his subjects, who would haue buried themselves aliue haue shewed, with so much cōfusiō: let vs a litle behold the incomparable greatnes of the vertue of this Christian *Hercules*. At these earthquaks, at these ouertures of the deeps, at these inundations, at these furious and enraged winds, he continued firme as a rocke. By his Prudence he hath brought a sleepe the waking Dragons; by his force he hath put in peices the most strong; by his liberalitie, he hath troden vnder foot the most insatiable, to chase them as *Harpyes*, to the comfort of his people; by his sweetnesse he hath hazarded his

his life a thousand times, to keepe it for his owne; and by his mercie, hee hath exposed himselfe as a sacrifice, to redeeme his Kingdome from the captiuitie of *Egypt*.

Valourous King, and gentle Father: Among so many troubles, the last care that he had was of himselfe, whom he had forgotten for others. Whosoever shall well behold all without passion, will be amazed, as if he had seen the face of *Medusa*, and will not beleue his eyes, much lesse his eares, and his fantasie; and will be constrained to swoone with admiration. In this Table, there is not so much as a figure, or lineament, nor so much as a shadow, either of Ambition or Couetousnesse: All is Vertue.

This last prooffe, so notable, and so important to the Estate, hath of new shewed by good tokens, that this holy fire of Vertue, and of the desire to doe well, which kindled him with so much ardour, hath lost nothing of his gallantnes and extraordinary vigour. He ran to that fearefull and vnexpected blow, and of *Amiens*, which had shaken this Estate, filled with astonishment both strangers and all the Realme, which were but newly recovered from so long a sicknes.

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Hee had scene at *Rouen* the Anatomie of *France*, so leane, that it had nothing but skin and bone, hauing the body all couered with vlcers, afflicted with a lingring ague, which the continuall ague had left her, all in a gangrene, full of miseries, and as it were desperate of remedy, with a generall subuersion of her Iustice and Piety. At this time then, our King, knowing better then any other so much necessitie, without men, without mony, not seeing almost any means to remedy this high mischiefe, which had seized this Estate in a time so dangerous, put on with the zeale to succour his people, iealous of the glory of his subiects, as desirous both of their conseruation, and of their felicitie, went speedily to besiege this great and strong Towne; where to speake better he besieged himselfe. His spirit and courage did neuer find any thing difficil. There was meanes to recouer this faire piece, the way thereto was open. He was called by the repose whereof he had need, to breath a little after so long trauels. The necessity and pouertie of the Realme enuited him. They offered conditions that he might accept, as others haue done in like case without reproach. But because hee would not
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leave so much as a shadow of want of faith to strangers, nor of affection to the dignitie and splendor of his Name, and honour of the Kingdome, hee chose rather to passe through the mountaine, then through the plaine. Beeing there, he was furnished at all points, exposing himselfe to a thousand dangers to saue the Commonwealth. Iudgment guided him. It was to assure his people; hee shewed himselfe as hee is; it was needfull for the small number that he had. For the space of fowre moneths, they within tooke more then those without, which they knew wel. The presence of this *French Cesar* serued for a mighty army, he found himselfe sufficient. His incomparable zeale to the publique good, the necessity of the times, and his diuine courage would haue it so. All went therein according to the compasse of Vertue. There was but one vnequall motion, (I put one knee to the ground) too much courage was the most dangerous enemy, both of himselfe and of *France*. These high spirits, wholly diuine, which doe act by some celestial inspiration, doe despise with disdaine the most dangerous accidents, and doe beleeue that no mortall thing hath power ouer them. The
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Commonwealth cries, let there be regard had to the particular conseruation, for the generall. This is in this admirable Prince a defect which testifieth a rare perfection, and a figure of humanity, which surpasseth man.

I haue said here before, that Magnamity was the Queene of Vertues : I say, shee is their Mother, and hath engendred them all in our King. It is by her, that the spirit making no account of vulgar, and common things, penetrating the obscurities of ignorance, and dispersing them, can discern the day from the night, the good from the euill, to be armed against all sorts of euents, with the light of prudence. It is shee, that makes a man forgiue his enemies, by setting his foot vpon the throate of that despitefull saluage beast reuenge; so naturall to man, a Vertue very extraordinary, as being quite contrary to nature; a triumph, which surpasseth all the triumphs of *Marius*, a glorious victory, as rare as difficult. It is shee; who burying that deformed and insatiable furie couetousnes, rendreth to euery one, that which is his due, not retaining the least displeasure for hauing the goods of another man; being content with
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her selfe, and not knowing any thing that may equall her. It is she that driueth away Vanity, despising all the sinoakes which the puslanimious doe adore. Shee flies at the Kite, and at the Riuer, meddles with subiects that are most solide, and thinks that they which stay themselves at petty things, be not capable of great ones. Which is weaknes, either they doe not knowe them, which is ignorance, or doe despise them, which is folly. It is she which makes no account of the flowers, and fruites of fortune, which be the riches, that shee holds as one of her instruments, wherewith she distributes magnificently, thinking that to doe good to others, and to make many happy, makes a man approach nearest to God. It is she, that banisheth cruelty, presumption, pride, and all the other deformities, which makes the soule vnknowne to it selfe. It is she that mockes at Fortune, that afflicteth by her persouerance the afflictions themselves, that braueth necessity, that laughs among hurts, in the gulphes of death, in the midst of blood, fire, sulphure, the ship-pitch, & the harquebusses. In insupportable maladies, shee makes her selfe insupportable to the sicknes it selfe,
which

which cannot suffer her, she findes her selfe inuincible throughout: why? because she beeing not accustomed to be subdued, doth not know any thing in the world higher then her selfe, she aspireth to heauen, from whence shee beleeueth shee is come, shee makes enuie, and all other follies of men, to burst with despite, which shee contemneth, and driueth farre from her. In good fortunes, and happy successes, which oftentimes, makes the most temperate disordered, she shewes her selfe modest. So is she the Mother of courtesie, and of mercy. In the greatest crosses, and most furious blowes, of mischeifes, shee is inconquerable, high eleuated, by her constant resolution. Shee giues place to none, either in bounty or force, alwayes in the same balance, that is to say, alwayes like her selfe. It is no meruaile, if fewe men be indued with this so perfect a Vertue, seeing that all that is within and without in man, is bent against it, whole man is repugnant vnto it. Nature, (as I haue said) doth learne the quite contrary, to that shee sheweth; flesh and blood be her mortall enemies; imagination, and apprehension, her capitall enemies. She passeth further, and makes her
her

her selfe place, offering a terrible drinke of gall to the naturall distast of man. That is the reason, the Auncients did make Altars, erect statues, build Temples, iudge of triumphes, eleuate Pyramedes to the memory of them which had employed their liues for the Commonwealth. The Scepters, the Crownes, and all the orders of Honour which be in the world, were inuented for this end, to giue courage to men to loose themselves for others. These be the dazelings and the magicke inchauntments, that humane weakenesse hath need of, not onely to incite, but to transport them to difficill, and perillous actions, so troublesome is this lesson to man. Yet all this preparation, is onely for courages least noble, and for spirits least accomplished: for Vertue regards nothing but her owne action, shee sees no further, shee is her selfe the bounds of her partition, no other thing belonging to her, shee giues ouer her part to weaknes, neither hope of reward, nor the apprehension of any blame, nor the feare of punishment, nor any other common, or ordinary considerations doe mooue her. One thing onely commaunds her with a wand, the desire to doe well. Yet my meaning

ning is not, that a vertuous man should refuse the iust Honours that are done vnto him, as did the auncient *Cato*, who would neuer suffer any Statues to bee erected for him: but I say, that should not be his intention, but the consideration onely of the vertuous action. The most magnanimous themselves haue need of some prouocation, to awaken their spirits, which otherwise would be more sleepe, and more soft. They be men It is a default of humanity. Man that is wholly borne to miserie, hath need of outward obiects to mooue his stupidity, and to warme his ice. Hee hath neede of a wheele, with a great spring and a very sharpe fire. But if there may be found any spirits of this diuine stampe, it must be in this Kingdome: Although ambition, and auarice, haue almost corrupted all. There remaines yet of these incorruptible Virgins, which be all of fire in laudable actions. Among this faire Nobility of France, there may be seene some, who haue this Vertue within a little, euen as I doe represent it; and abundance that doe approach vnto it. It is also the light of the world, the quintessence of men, the admiration of the earth, the firme foundation of this puissant

issant Estate, the soule of the Royalty, and the glistering day of this great Court. She is borne wholly to Vertue: Shee of whom I speake is her familiar. Shee hath but too much transport in perill, shee would cast her selfe into the deepe, shee should rather be delected, shee flies with gallantnesse, which carries her too often to timerity, and to quarrells. These be two maimes, which doe hinder the perfection of this Vertue, which is neither foolish nor quarrelsome; which intruth cannot suffer an iniurie, but doth well waigh it, before shee be prouoked; which hath no pride, and will not take any aduantage vpon another, but by worthy actions; which is neither a swaggerer, nor contemptuous. Because shee contents her selfe with effects, and mockes at the rest. If these two defaults were cut off, what great persons would France bring forth? What excellent pollitiques? What worthy Captaines? Our King is happy to haue so many faire lights to lighten this Estate; so many vnmooueable vaults to sustaine it, so many strong bastions to defend it. And you Nobility, how you are fauoured of heauen to haue such a Head, so shining

with a thousand Sunnes of Honour, and so couered with Crownes of glory. It is the greatnesse of Kings, to haue neare them a multitude of persons famous by excellent markes. The glory of *Iupiter* had beene small, if he had raigned ouer the *Cyclops*, the *Centaures*, and the *Satyres* onely. The inuincible *Mars*, the venerable *Saturne*, and those other gods, made his Empire redoubtable. One *Lyon* had rather obey another, then to haue no commandement, but ouer the *Foynes* of *Alexandria*, and the *Apes* of the great *Caire*.

If any man thinke, that I doe set out an imaginary Vertue, and which cannot be in man, in that fashion that I describe it, but by diuine inspiration; let him know (if he please) that extraordinary actions also, doe not come but from heauen. In truth I confesse, it is very hard in this so peruerse a time, wherein the foundations of all Vertues, be turned topsie-turue. But let a man behold the auncient *Romanes*, the *Lacedemonians*, and the *Athenians*, they shall there marke out *Scipio's*, *Epaminondase's*, and *Aristide's*, who haue had this Vertue of Magnanimity, with all the conditions and circumstances.

cumstances alleadged. Why shall not the Frenchmen be as capable, seeing they have inherited by their great Vertues, to those of the auncients? I will not speak of *Charlemayne*, and of the worthies. During the raigne of King *Francis* the 1. how many notable, and admirable personages did honour *France*? In that time there was the most magnificent, and triumphant Colledge of *Honour*, that was vnder the heauens, to make Vertue be beloued, to daaw a man from the Centre, and to make him a demy-god among men. It was the order of the King. This temple of glory, and of Vertue, was so sacred, that at that time, there were found in all the Realme but thirteene, that were worthy to enter therein. It is another discourse, which I will leaue for this time, and will say only, that this high, excellent, and diuine mother of Vertues, Magnanimity, may be acquired by discourse, and by vse, and that a man may make himselfe capable of it. Ignorance, for that it knowes her not in all her parts, is one of the strongest barres, that doth hinder the laudable designes of them, which doe aspire to effects, which doe drawe out of the mire, and

out of the ordinary high-way. Pride mingles it selfe there among, with other defects which doe strangle the fairest actions at their birth, and makes abortiues thereof instead of perfect formes. The most part haue an opinion that it must be so, others are perswaded thereunto because they are brought vp in that errour. A long custome hath made them so sicke of the Lethargie. It is but want of curiositie, to seeke out wherein lyeth cheifely the point, which raiseth a man most high. If that were very exactly waighed, one should roote out all the euill rootes, one should cut off all the rotten branches, one should cleanse this faire tree of life, which makes a man despise death, beate fortune and time to the ground, and triumph ouer all humane things. There is nothing impossible to a generous spirit. If it bee guided by a solide iudgement, it will alwayes choose the best. All the circumstances aboue-said, are to be neerely considered in this Vertue so rare, and difficill, that her name is prophaned, which I will paint out, as it ought and may be, and as it must be apprehended.

Let

Let them then , that are in the heate of the skirmish , couered with blood , earth and smoake , pressed of all sides , thrust, strooke, and peirced, say in their consciences how they doe there, how they like : let them sound themselues , let them not flatter , nor pardon themselues any fault : let them behold themselues, in all their looks, if their hearts remaine assured , firme, and without feare ; if they keepe their iudgement ; if they be neither transported with furie, nor rage ; if all their steps bee compassed according to the time , the occasion, and the place ; if the eye doe accompany the hand, the hand the foote , the vnderstanding , and the courage, all three , without doubt they may be called Gentle companions. These be good testimonies , but yet a man may reiect them , if they be not accompanied with other proofes. If the desire of Vertue onely , and the consideration, of the seruice of the Prince, of the good of the Commonwealth , of the protection of the weake, or other very iust causes, doe leade them to these tragicke feasts , they are worthy of Laurell. But if they haue many times rendred such proofes, and that

the end be altogether for the faire action, and neither ignorance, ambition, nor vanities, haue part in the worke; they must Crowne them with palme, and consecrate statues vnto them. Let not them that haue not yet attained, the third step of this faire ladder, by which men do climbe to immortality, be out of heart, and let them know, that the discourse of reason, meditation, and experience, will bring vnto them with the time, if they will imploy their vnderstanding, and take paines therein, that which the first haue acquired. Let others that shall haue but some weake tract of this faire table, and simple mouldes of so rare a building, reuerence the first, honour the second, and endeaour to imitate them, or make their vowes to some other Saint, that may be more fauourable vnto them. Also let not the first thinke that there bee certaine regular limits in doing well. Let them beleeeue, that Vertue neuer waxeth old, to the end that their last act may answer to the former. Let not them that doe second the Vertue of the most excellent, be rauished with ioy, for that they haue giuen some good testimony of their Valour; neither

ther let them be reiected because they haue
not in perfection the ornaments of o-
thers. Let not the last despaire in this rough
roade, because they know themselues a
little hindred therein. So the most vertu-
ous following their way, shall continue to
the ende, which Crownes the worke; the
others shall endeauour with the time to
succeed them in faire actions as in will, and
knowledge: And the last shall change
their designs by despaire, or
their condition by their
amendment.

(**)

FINIS.
